TVVO LOOKS OVER LINCOLNE,

OR,

A view of his *Holy Table, name, and thing*, discovering his erronious and Popish *Tenets* and *Positions*; And under pretence of defending the cause of *Religion*, shamefully betraying the truth and sincerity thereof.

A Petition exhibited in all humility to the judgement of the most worthy *Defenders of the Truth*, the Honorable House of COMMONS in PARLIAMENT, against the said Booke, and especially 31. Tenets therein.

By R. DEY, Minister of the Gospell.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the faith, or be thought requisite or necessary to salvation. Artic. 6. *of the Convocation at* London. 1562.

Acts 24. Verse 14.

So worship I the God of my Fathers, believing all things which are written in the Law and the Prophets.

Acts 26. 22.

Having obtained helpe of God, I continue unto this day, witnessing both to small and great, saying none other things then those which the Prophets and Moses did say should come.

LONDON,
Printed in the yeere of Hope, 1641.

MVSEVM
BRITAN
NICVM

TO THE HONOVRABLE.

The *Knights, Citizens* and *Burgesses* of the Commons House in PARLIAMENT now assembled.

The humble Petition of RICH. DEY, *Minister,*
shewing, that

WHereas there hath beene printed and published a Booke (entitled, *The Holy Table, Name, and Thing, &c.*) containing certaine Positions and Tenets, of *doctrine, discipline, the worship of God, and the Kings power, and right, in matters Ecclesiasticall*; and many of them proved onely by Popish Writers, Jesuits, and forged Authours, and some of them barely asserted; which Booke was most probably written, but most certainly approved, allowed, and licensed to be printed and published; (*as most Orthodox in* Doctrine, *and Consonant to* Discipline *to the Church of England; and to set forth the Kings power and rights in matters* Ecclesiasticall *truly and judiciously*) by *Iohn Williams*, Bishop of *Lincolne*.

That your Honours will be pleased to take the said Booke, and especially certaine Tenets and Articles thereof, hereunto annexed, into your graue considerations, and that the said Bishop may be put to answer unto the said Booke, and Tenets, according to the Word of God, and the Lawes of this Kingdome; the onely rule and prescript of our Religion, and the Kings right, whether divine, or humane.

And your Petitioner (as in duty bound)
shall ever pray, &c.

The Preface for the Readers intelligence.

SECTION I. *Of the Letter to the Vicar of Grantham.*

WHen as the *Prelats* were busied, and mightily carmoyled in their braines, to introduce daily some *Innovation*, or other to set up Popery, and to endeavour a reconciliation to *Rome*, it hapned that about the yeere 1627. as appeares, *Holy Table p.7.* that the *Vicar* of *Grantham* in the Dioces of *Lincolne*, being set on by some in authority, *hol. tab. p.9.* perhaps by some of *Lauds* agents, or else by Dr. *Heylin* (one of his Majesties Chaplins) began to remove the *Communion Table*, and to place it altarwise, whereupon Mr. *Wheatley* an Alderman, and some other townesmen opposed him, as having no law nor warrant so to do, and the contention (thus begun) growing hot amongst them, it came at last before the Bishop who somewhat pacified the matter between the Vicar and townesmen, and calling the Vicar aside, was over-heard so importune him to declare who were his instigators to those innovations which (as was conceived) he did; and the Bishop causing the Vicar with his neighbors to sup there that night, said; *I have sufficient already upon that you tell me; And if all the books I have be able to do it, I will find some satisfaction for my selfe, and you in all these particulars, before I goe this night to bed. And I will provide a letter, as written to you, M. Alderman, to shew to your Brethren, and some notes to be delivered to the Divines, of the lecture at* Grantham. *And both these (if the fault be not in my servant) shall be ready by seven a clock in the morning. h. tab. p.9.* The *Bishop* and his *Secretary*, sitting up most of that night in his study, and his *Secretary* fetching up the Booke of Martyrs and borrowing from the Parish Church B. *Jewels* Works. And in the morning (as the *Bishop* promised over night) between 7. and 8. of the clock, was delivered to the *Alderman* a letter sealed up. The forme whereof, you may see, *ho. tab. p.10.* And at the same time, there was delivered also by the *Secretary*, a sheet of paper closed up, to be conveyed to the Divines of the Lecture of *Grantham* upon their next meeting-day, with direction from his *Secretary*, that if they approved of them, to impart them to the Vicar, to give him satisfaction. which they did. Now the true copy of these notes or letter, though neither subscribed, nor super-

ſuperſcribed (yet, as appeares by the premiſſes, and the contents thereof, indited and framed by the *Biſhop*, though penned by the *Secretary*) is expreſſed, in *Holy Table pag.* 12.

Sect. II. *Of the Coal from the Altar.*

IN anſwer to this Letter (which belike the *Vicar* imparted (perhaps in excuſe of his deſiſting his former Innovations, and reſting now ſatisfied with this) to him, who probably was his firſt inciter to thoſe proceedings; Dr. *Heylin*, an intimate friend of his, whom the *Vicar* miſerably miſtooke for a judicious Divine) there was publiſhed a vaporous and ſmoakie piece of worke, called *A Coal from the Altar*, which, though it was kindled from ſome *Smithfield-faggots* in *Q. Maryes* dayes, and tended to the ſame purpoſe, if it had found fuell enough to have kept it alive; yet conſiſting of ignorance, miſquotations, and bad wreſtings of good Authours, more than of any pure ignean Element, it flamed not as the Colliers intended it.

Sect. III. *Of the Holy Table, Name and Thing.*

THis *Coal* was luckily, though unlikely quenched, not by *holy water*, but with *holy wood* (a new kind of miracle) for the *holy Table*, *Name* and *Thing*, falling flat and heavie upon it, ſmothered it in it's owne ſmoake, or rather the Biſhop of *Lincolnes* Crozier, that Epiſcopall inſtrument made of an Altar-raile, did ſo baſtinado and batterfang Dr. *Heylins* coal, that it broke the *Coal* to cinders, metamorphoſed the *holy Altar*, into an *holy Table*, *name* and *thing*, in appearance, yet an holy Altar ſtill, in reverence, adoration, place and ſituation, and (which is yet more miraculous) did not quench the *Romiſh fire* of the coal, but rather by a politique dexterity tranſubſtantiate, or rather pſeudangelically, transforme the fire of the coal, into a more modificated fire, though no leſſe penetrating, and more ſpreading, for the Coal, comming in, bluſtring and ſparkling like an *old faſhioned Divel*, with a *Romiſh Altar* in the front, for all his heat was likely to meet with ſome green wood, which would not admit the fire at firſt view: but the *holy Table* comming like a diſguiſed ſpirit, (though alike Babylonian) under pretence of the holy wood, and ſweet fuel, would dry the green logs, and by moderate degrees draw in as much *Romiſh* heat, if not more than the former, as appeareth plainly by the ſubſequents, and ſo deceived many thouſand readers, and alſo would me, if I had but only once look'd over *Lincolne*.

SECT. IV. *Of* Heylins *Antidotum Lincolniense.*

TO this *Holy Table*, Doctor *Heylin* tooke no care to provide holy coverings and furnitures, nor bossed Bookes, guilt Candlesticks, Virgin wax-tapers, Embroydred hangings, carved Rayles, pretious Plate, no, nor so much as a massie Crucifix, to pray unto for helpe against this Preiate; but seeing his credit lie at stake, his Coale extinguished, his Altar sore wounded, his Learning (though weake) lie a bleeding, and his Religion poysoned; hee thinkes it no time to sit playing at Tables with an idle Bishop, but presently provides a salve for all these sores which hee called *Antidotum Lincolnense*, but as his Divinitie was gone to travell in strange countreys, and was but newly come home, weary, weake and feeble, when he kindled his *Coal* to warme it; so his physique lay asleepe in a warme night-cap, (and could not suddenly be awaked) when he composed his *Antidote*, so that it would neither cure his *credit*, salve his Altars *sores*, serve to expell the poyson of his opinion, nor preserve his repute of learning, although he graced it with his name in publique, thereby bewraying himselfe to be the author of the *Coal*.

SECT. V. *Of the Author of the Letter, and Holy Table, &c.*

THat the Bishop of *Lincolne* was the Author of the Letter to the Vicar of *Grantham*, and Divines of that Lecture (though his Secretaries pen might set downe the words) is manifest by the premisses in the first Section; and that hee was likewise the Author of the *Holy Table* in defence of the Letter against the *Coal from the Altar*, is not onely probable, but plainly manifest and undenyable; for although in the Title page, and in the license he call him a *Lincolnshire Minister*, and *pag.* 5. a neighbouring *Minister employed in some of the maine passages*, and *pag.* 11. one of the Lecturers of *Grantham*, saying (*Wee met accordingly, and perused these Letters, &c.*) And *pag.* 21 and 114. one of the Lecturers that approved of the Letter; yet all this proves him not a Lecturer, both because he might purposely personate another man whom he was not, and

also

also because that by the same reason, we may as well thinke him to be a Countrey Joyner; for hee saith, *Holy Table* pag. 45. *I that am but a poore Countrey Joyner, can set you up a Table, &c.* and yet hee could not be a Lecturer and Joyner both; besides, the Lordly stile, the Bishoply phrase, the Prelaticall disdaine of the Doctor the Chaplin, although the *Kings*, his mocking him with a Bishopricke, his slight of a Vicaridge, his disdaine of the Vicar of that Lecture, doe speake him no Lecturer at *Grantham*, his leasure to reade Histories; besides *English*, *French*, *Italian* and *Spanish*, unlikely in a Lecturer; his dexterine in the civill, Common and Canon lawes, the Lord Keepers office, Acts of Parliament, Acts of Councell, Prerogative Royall, Episcopall policy, and experience, and many such reasons bewray him to be no Lecturer, his skill in the tongues not usuall in a Lecturer, his Promptitude and readinesse in the Popish Canons, Decrees and Decretals, his skill in so many severall Masse-bookes, and frequent quoration of Masse-mongers, his notorious ignorance in understanding and applying the Scriptures, as appeares, *pag.* 78. upon *Acts* 6. 2. and his rare quotation of Scriptures, the whole Booke (I thinke) scarce affording five severall Texts among many hundreds of Jesuits Masse-bookes, and other Authors frequently quoted: in all which regards I appeale to any rationall man, whether this can be a Lecturer; but above all this, wee have himselfe confessing, (and one confession of the party accused or suspected, the Law takes hold of, not regarding a hundred denialls) for saith hee, *Holy Table, pag.* 206. *I dare not determine, being as you say, none of the ablest Canonists in the Church of England*, here he takes the words as spoken of himselfe, which in the *Coal from the Altar*, *pag.* 50. and quoted, *Holy Table, pag.* 54. *It is manifest that Heylin* speakes it, and *Lincolne* takes it as spoken of the writer of the *Letter*, so that it cannot be denyed, but that one man was writer of both; and that hee was the Bishop appeares plainly, *Holy Table, pag.* 58. saying, *This Pamphletter, whose whole Booke is but a Libell against a Bishop, &c.* Now it is evident that *Heylin* writ the Coal in answer to the Letter, and the Writer thereof; therefore the Writer of both Letter and Booke was the Bishop: And if this plaine confessing can be shifted off with jugling *barbara celarent*, *pag.* 64. adieu *Grammar* and *Logicke*, *Mood* and *Figure*; and *Mood* and *Tense* too, and vous aves Doctor *Holdsworth*, who (they say) corrected it at the Presse, and Master *Bowrn* who had the Manuscript, and also vous aves the Bishop of *Lincolne* himselfe, who licensed and approved it for Orthodoxal and consonant, and subscribed his Name.

A

A Preamble to the Tenets.

BEcause the Prelates are so subtile and politique, and so selfe-conceited, and (to use *Lincolnes* owne words) doe make their owne workes above all humane and equall to the Lawes divine; *Holy Table, pag.* 4. and such is the partiality of them, that they make their owne case, make their owne evidence, make their owne law, and make their owne authorities and all out of their owne conceits; and endeavour what they can, to give a faire cause a foule face; *Holy Tab. pag.* 5. so that when wee have that great advantage which *Tully* speakes of, *Confitentem reum*, the guiltie confessing, wee can scarce be sure to tie a knot upon a Bishop, for he is a slipperie youth; as *Plaut. in Pseudolo.*

Quid cum manifesto tenetur? Anguilla est elabitur. Holy Table pag. 40.

When you thinke sure an Eele is tyed:
Hee'l slip the string, and not abide.

So that a man cannot imagine what evidence to provide, to give satisfaction to so hautie a companion: who,

Iura negat sibi nata, nihil non arrogat armis. pag. 5.

His native lawes he will deny:
The Prelats power to deify.

And because it is possible a Prelate may propose unto himselfe some peevish, wrangling, waspish humour of his owne, in stead of a Canon; *Holy Table, pag.* 65. and therefore no Ecclesiasticall Judge whatsoever, is to guide himselfe by his owne sense, *pag.* 65. although this Prelate would have his courteous Readers, (the poore countrey people) to swallow many a Gudgeon, without so much as champing or chewing on it, *Holy Table, pag.* 146. I have therefore proposed before his Tenets, to avoyd cavillations, and Prelaticall evasions, three rules, and one compasse; which, if they were mine owne, being reasonable, it were as great reason this Prelates Opinions and Tenets should be ruled and squared by them; as that *Heylin* and others should be regulated by, and compassed within his rules and compasse: But because I would deale with all reason and integritie; the three Rules shall be none but his owne, which in reason hee cannot for shame deny. And the compasse shall be his owne *Metropolitanes*, which by all Prelaticall Lawes, and his owne Oath at his consecration, he is bound to keepe within, and to obey.

The

The Rules are theſe.

I. That which is in writing before our eyes, is no more by a Diſputant indeed to be wrigled and wreſted, but to be taken as it is ſet downe, *holy tab. pag.* 2.

II. That words ſhould be taken, *ſenſu currenti*, for uſe and cuſtome is the beſt Expoſitor, both of lawes and words. If of all lawes and words, then moſt of all of the words of the lawes. *holy tab. pag.* 34.

III. That wee muſt take heed of quillets and diſtinctions, that may bring us backe againe to the old errour, reformed in the Church. *holy tab. pag.* 102.

The Compaſſe is this.

That the Church of *England* grounded her poſitive Articles upon the Scripture, and her negative doe refuſe there where the thing affirmed by the Papiſts, is not affirmed by Scripture nor directly to be concluded out of it; and here not the Church of *England* onely, but all Proteſtants agree moſt truly and moſt ſtrongly in this; *that the Scripture is ſufficient to ſalvation, and containes in it all things neceſſary to it*: The Fathers are plaine, the Schoole-men not ſtrangers in it, and have not we reaſon then to account it as it is, the foundation of our faith? *Lambs Relation of a Conference. pag.* 52. *Sect.* 43. *numb.* 4.

Note that the Writer of the Letter to the *Vicar of Grantham*, and the Writer of the *Holy Table*, in defence of the Letter, are both one Perſon, and that one the Biſhop of *Lincoln*, as it appears in the Preface.

Lincolnes Tenets.

I. That the Writer of the Letter doth both approve in the *Vicar*, and imitate in his own practice, the formes and ceremonies of Chappels and Cathedrals, *holy tab. pag.* 182.

II. That the Writer conceiveth the Communion Table to ſtand Altarwiſe, *i.* (in the place where the Altar ſtood) to be the moſt decent ſituation when it is not uſed; and for uſe too, where the Quire is mounted up by ſteps and open, ſo as he that officiates, may be ſeene and heard of all the Congregation, *holy tab. p.* 14. 98.

III. *That* it was well done, that the *Vicar* of *Grantham* did president himselfe with the formes in his Majesties Chappell, and the Quiers of Cathedrall Churches; These things (I the Writer of the Letter) doe my selfe allow and practise, *holy tab. pag.* 13.

IV. *That*, the Writer of the Letter saith clearely, hee likes that fashion of Altar-wise situation of the holy Table, hee allowes it, and so useth it himselfe, *ho. tab. pag.* 98. 20.

Lincolnes owne Rule.

That every word hath that operation in construction of Law, that we may draw our arguments from the words, as from so many topick places, Holy Table, pag. 75.

Considerations upon the Tenets, *worthy to be regarded.*

Upon the foure first Tenets.

I. *Whether it was not his owne authority over the* Vicar, *who presumed to alter the Table, without his leave, and his owne cause and credit, against Heylin, who provoked him in print, that the Bishop maintained rather then the Cause of Christ, or his Church, or true Religion, whereas hee, not onely shewes himselfe as bad as they, both in judgement and practice, but also yeelds basely, more than they durst require, And so rather betrayes, than defends the cause.*

V. *That*, the *Vicar* of *Grantham* observed (as hee said) that the Table in his Lordships (the Bishop of *Lincolnes*) private Chappell, to be so (Altarwise) placed, and furnished with Plate, and Ornaments above any hee ever had seene, in this Kingdome, the Chappell Royall onely excepted, *holy table pag.* 12.

Consid. 1. *Whether other Bishops can justly be taxed with* Innovations, *and be spared, whereas it appeares, that he exceeded them all.*

VI. *That*, to call (the Table) Altar, in a metaphoricall and improper sense, you know the Letter doth every where allow, *holy table, pag.* 141.

Consid. 1. *Whether* Heylin *could desire any more, but to call it so commonly, though metaphorically whereby the people not able to distinguish it, by custome, would take it properly.*

VII. *That*, the Writer would not have blamed the *Vicar*, if

he

he had in a quotation from the Fathers, or a discourse in the Pulpit, named it an Altar, in a borrowed sense. *holy tab. pag. 75.*

Consid. 1. *Whether Bishop* Williams *dislike any thing in the Doctor and Vicar, but onely their want of skill to excuse their words, by saying they meant it metaphorically; whereas hee allowes them more then they durst desire, the Pulpit where the people expect them to speake, truly, plainly, and properly.*

2. *Whether hee defended the true doctrine, who affords them the pulpit, or rather his owne authority.*

VIII. *That*, throughout all the Dioces. I (the Writer of the Booke) live in (which is *Lincolne*) being no small part of the kingdome, there is; whether the Epistoles like it or no, Railes, and Barricadoes, &c. *pag.* 136.

Consid. 1. *Whether the* Bishop *did either dislike or seeke to reforme it, whereas his owne practise and example, went beyond all others.*

IX. That the Cons. I. (Doctor *Heylin*) doth faine a Tenet to be maintained, which is opposed in all the Letter, that the Communion Tables should not stand, or be placed towards the East, whereas the writer of the letter is but too much for it. not allowing the ordinary exceptions of *Bellarmine, Suarez*, or *Walafridus Strabo* before them, that it might be otherwise when the conveniencie of the building doth require it. *ho. tab. pag.* 210.

Consid. 1. *Whether hee be not more superstitious then* Heylin, *whereas hee confesseth himselfe to exceed the Arch-papists themselves.*

X. That the writer of the letter, (had hee any ground given him by his Majesties Lawes to turne him about) frames unto mee (the writer of the *Holy table*) fully as forward, and farre more able to defend old *Ceremonies* then you (Doctor *Heylin*) are. *holy table, pag.* 46.

Consid. 1. *Whether doth hee not confesse his heart to be as bad as* Heylins, *and to desire to exceed him, if hee durst for the Lawes.*

XI. That the writer of the letter doth cite, and approve, the Appellation of *second Service, ho. tab. pag.* 3.

Consid. 1. *Whether That Appellation of second Service be Orthodox, and Consonant to the Church of* England, *or rather to the Masse-book.*

XII. That, the writer of the letter doth commend, allow and practise *bowing* at the Name of *Iesus, Holy table, pag.* 2. 13. 60.

XIII. *That*

XIII. *That*, an accustomed lowly reverence to this blessed Name wee received from all antiquitie, as appeares by the Canons and Injunctions: and good reason wee should entaile it on our Posteritie, *Holy tab. pag.* 101.

Consid. 1. *Whether*, that bowing *be Orthodox, and grounded upon* Scripture, *wherein* Doctor Pulke, *an Orthodox Writer affirmes, that it is neither commanded nor prophesied in* Phil. 2. 10. *and what Scriptures doe prove it?*

2. *Whether*, that Antiquity *be any elder than the* Papacy.

3. *Whether by so much pretence of* antiquity *the Prelates have not entailed* upon *all their base trumpery.*

XIV. *That* (Doctor Heylin) may bow as often as he pleaseth, so he do it to this blessed name, *Iesus*, or to honor him, and him only in his holy *Sacrament*; this later, although the *Canon* doth not allow, yet reason, piety and constant practice of antiquity doth, *pag.* 99.

Consid. 1. *Whether Corporall bowing to* Jesus *in the* Sacrament, *doe not imply and intimate a corporall, and cordiall prostrate.*

2. *Whether* Bishop Williams *in reason must prescribe Religion and worship to a Church or Kingdome, without their Canons, Lawes or* Scriptures.

XV. *That* (if there be any) proud Dames may practise, and learne of courtesies for Maskes and Dances, but come by any meanes for Christ, at their approach to the *Holy Table*, + take them *Nonens* for mee, I shall never write them in my Calendar of the children of this Church, *ho. tab. pag.* 99.

+ *Lincolns Legacie.*

Consid. 1. *Whether all that refuse to bow at the Communion Table, have better than Maskers and Dancers.*

2. *Whether Christ must be worshipped like Maskers and Dancers, and his worship be patterned like, old grounded upon dancing and mocking Postures.*

3. *Whether those that will not bow to the table, because women bow in dancing, are therefore as Heretically Dancists, to be excluded out of the Church, and given up to the Divell.*

4. *Whether none are true Christians, or Children of this Church, except they be Canonized in Bishop Williams his Calendar.*

XVI. *That* it is not enough to obey a Canon in the manner, if we obey it not likewise in the manner; not to make a courtsie, if it be not a lowly courtsie, nor so neither, unlesse it be, as heretofore hath beene accustomed, *ho. tab. pag.* 100.

Consid. 1. *Whether Prelaticall hypocrisie be not spun out a fine thread.*

2. *Whe-*

2. *Whether a Bishopricke will not serve his turne, without just fourre corners in a square* Cap, *and more adoe than needs.*

XVII. *That* these προσκυνήματα, or adorations, are there (in the Rubrickes of the Greeke Lyturgies) required to be made, and decently, as I thinke, before the *Holy Table*, but no mention at all in any of those Rubricks of θυσιαστήριον, of the Altar, in any good or authenticall copy, *pag.* 193.

Consid. 1. *Whether an Orthodox and judicious Prelate, doe thinke these stinges to the Table in the fower Greeke Masse-booke to be decently done, and consonant to the Church of England.* προσκυνήματα τρία ποιοῦντες.

2. *Whether those Greeke Masses, fabled upon the Fathers, are good and authentick copies.*

XVIII. *That* into this columne (to wit the fourth columne (of notorious and debauched people) in the dipeycks, or two-leaved tables of commemoration of the dead, to be read in time of high Masse) I could be willing, if the Church approve thereof, this railing Doctor might be infected promising, that if ever I heare those dipeychs read in the time of the Communion at the *holy table*, (though laid Altarwise, and all along at the East end wall) yet shall it not deterre me in my devotions from saying thereunto a hearty *Amen*, *by tab. pag.* 234.

Consid. 1. *Whether Bishop* Williams *could prove willing, if the Church of* England *should approve thereof, to have tables of commemoration of the dead in time of high Masse read at the table laid altarwise.*

2. *Whether he is resolved to keepe his promise when he shall be Archbishop, to say* Amen *heartily to such Masses at the Altar.*

3. *Whether he thinke that* Heylin, Shelford, Pocklington, *or* Laud *himselfe ever made the Pope and the Iesuites so free and hearty a promise.*

4. *Whether he thinke this to be orthodox in doctrine, and consonant in discipline to the Church of* England.

XIX. *That* the forme that Christ left, the Apostles used, and the Fathers delivered the Lords Supper in, is never taken by judicious Divines in a meere Mathematicall and indivisible point of exactnesse; but in a morall conformitie, which will admit of a latitude, and receive from time to time degrees of perfection: *holy table pag.* 150.

Consid. 1. *Whether Bishop* Williams *doe thinke, that judicious Divines doe not take the forme that Christ left of administration of the Communion to be Mathematically exact and perfect, but that Christs forme left*

left to the Apostles did so admit of a latitude, that the Apostles might mend Christs forme; the Fathers mend the Apostles, the Papists mend the Fathers, Bishop Williams *mends the Papists, and* Heylin *mends Bishop* Williams, *that so the forme that Christ left imperfect, admitting a latitude, may at last be perfect.*

2. *Whether doth not rather some crasie in his owne braine admit of a latitude, and want some conformity to the forme that Christ left.*

3. *Whether doth hee not ignorantly speake hee knowes not what; that the forme that Christ left will admit of a latitude and degrees of perfection: and therefore in the next page 151. his second thoughts being better, and growing a little wiser, hee comes cleane contrary to what he said before, and confutes himselfe, and saith, not the forme that Christ left, but the Service-bookes agreeablenesse to Gods Word, or Christs forme there expresse, admits of degrees of perfection, which is more agreeable to the truth.*

XX. *That*, there is just that difference betweene the shew-bread and the body of Christ in the Sacrament, as there is betweene the shadow and the body, the representation and the verity, the patterns of future things, and the things themselves prefigured by those patterns, *Holy tab. pag. 125.*

Consid. 1. *Whether this doe not imply a reall presence.*

1. *Because hee saith not betweene the shew-bread and the body of Christ absolutely, but his body in the Sacrament, as if he should say, betweene the shew-bread and the sacramentall bread.*

2. *Because it speakes of the body of Christ and the Sacrament, as of one onely indistinct thing, answering to the shew-bread: whereas they are two severall things, and cannot be one, but onely by a reall presence and transubstantiation.*

3. *Because the Sacrament it selfe, as well as the shew-bread, is the shadow, the representation, the patterne; and the body of Christ is the body, the verity, the thing it selfe: and therefore the shew-bread must needs be either a representation of a representation alone, or of the body absolutely, both which are contrary to the expresse words, or of both body and Sacrament, as one thing by reall presence which is most likely to be the sense of the words; and so it implyes a reall presence, and so it seemes in the 14. Tenet.*

4. *Whether the Papists themselves doe not pretend the authority of the Fathers, and some as ancient as S. Jerome for most of their tenets.*

XXI. *That* for our kneeling in the Church of *England* at our receiving of this blessed Sacrament: now he must have a knee of a cumell, and heart of oake that will not bow himselfe, and after the manner

manner of adoration and worship say *Amen*, as S. *Cyrill* speakes to so patheticall a prayer and thanksgiving, made by the Minister unto God in his behalfe, *pag.* 135. see 132.

Consid. 1. *Whether all men are camels and oaks, beasts, and blocks, that will not bow and make adoration (not to Christ, but) to the Ministers prayer.*

XXII. *That* here in *England* this worse conclusion of the Doctors to desire to sit at the Communion, is more to be feared from the opposers of our Lyturgie, who brag of their consinship and coheirship with Christ, then from us who are ready to live and die in defence of the same. *pag.* 149.

Consid. 1. *Whether this Orthodox Prelate doe quake for feare lest people sit at the Communion, and yet confesse himselfe that the Apostles used a table gesture? Holy tab. p.* 132.

2. *Whether the Bishops hold their Miters in tenure of a Service-booke, that they will live and die in defence of the same.*

XXIII. *That* it was well done by the reformed Church in *Poland*, first by monitions, in the yeere 1573. and then by *Sanctions*, in the yeere 1583. *ne in usu sit*, that the usuall receiving of the Communion in those parts should not be by sitting round about the table. *pag.* 133. 136.

Consid. 1. *Whether Bishop* Williams *was then a privy Councellor of* Poland, *to know all their circumstances, whether they did well or ill.*

2. *Whether he have ground in Scripture to prove that they did well, that did either directly against the institution, or against their owne consciences inforcing weake consciences in a thing at the most but indifferent.*

3. *Whether they did well to goe beyond* Rome *it selfe, which as this Bishop confesseth, did not absolutely condemne this Ceremony of sitting, Holy table, p.* 138.

XXIV. *That* it hath beene alwayes, as the practice, so the doctrine of this Kingdome, that both in every part, and in the whole, Lawes doe not make Kings, but Kings Lawes, which they alter and change from time to time, as they see occasion, *pag* 31.

XXV. *That* the Kings of *England* have a power from God himselfe, not only to make laws, but to alter and change laws from time to time, for the good of themselves and their subjects, *&c. tab. p.* 41.

Consid. 1. *Whether it be not manifest in the holy table, that he speakes this of the Kings power, to make and change lawes absolutely without expressing in or with the Parliament.*

2. *Wether*

2. *Whether hee thinkes it needfull for Bils propounded by the King to passe the upper and lower House, or that the Regall power absolut is as sufficient of it selfe to make and change Lawes, or that the priviledges of the Houses being necessarily requisite to passing Bils be any encroachment upon the Regall power* Jure Divino, *or any wrong unto the Supreme Majesty.*

3. *Whom doth hee thinke must be judge what is good for them and their Subjects.*

4. *Whether hee thinke the honourable House of Commons may not justly take these things into serious consideration, though another man dare not meddle with so stout a Prelate.*

XXVI. *That* the power in matters Ecclesiasticall is such a Fee-simple, as was vested in none but God himselfe before it came (by his, and his onely donation) to be vested, in the King: and being vested in the King, it cannot by any power whatsoever (no, not by his owne) be devested from him. *Ho. tab. p. 24.*

Consid. 1. *Whether doth he thinke that the Parliament hath no power at all in matters Ecclesiasticall, but that the same power was in the King absolutely before the Parliament made the Statute of* primo Eliz. *as it was after, as his former words seeme to affirme: if it be, what needed that or any Act to be passed, but an arbitrary government, if not in all things, yet at least in all matters Ecclesiasticall, which is the onely desire of the Prelates, whereby they by flatteries and insinuations may doe what they list.*

2. *Whether doth not this deny the King himselfe to have power to invest his sonne and heire in part, or in whole, of his power, if he please, as some Kings have done, and as* David *did.*

3. *Whether doth not this tenet deny the Kings power to be devested from him to his officers for execution of his Lawes, seeing it rests all so upon his owne person, that it seemes to deny him power to unburthen himselfe.*

4. *Whether doth not this deny the King to have power to make Acts of Parliament in matters Ecclesiasticall, because in such Acts the King obliges himselfe to that Law; or whether doth not this tenet nullifie all such Lawes, ipso facto, if the Kings power cannot by himselfe be devested from him.*

XXVII. *That* the Kings Declaration is therefore in the letter called a kind of Law, because it was neither act of Parliament, nor a meere Act of Councell, but an Act of the King sitting in Councell, which (if not in all things else) without all question in all matters Ecclesiasticall is a kinde of Law: *Holy tab. p. 188.*

Consid.

Conſid. 1. *Whether the Prelates could not wiſh there were no other kinde of Law, neither Acts of Parliaments, nor Acts of Councell, but meere Declarations, and thoſe onely by their owne directions, as in all things elſe, ſo eſpecially in all matters Eccleſiaſticall.*

2. *Whether the Prelates have not laboured to reduce all kindes of Law to an arbitrary government.*

XXVIII. *That* the Kings Majeſtie may command a greater matter of this nature, then that the holy Table ſhould be placed where the Altar ſtood, and be railed about for the great decencie, and that although the Statute of *primo Eliz.* had never beene *in rerum natura, pag.* 32.

Conſid. 1. *Whether the Prelates have not alwayes perſwaded that the greateſt affaires of Church and State might be managed and performed, not onely by meere commands without, but contrary to Acts of Parliament.*

2. *Whether* Biſhop Williams *doe not prove elſewhere that railes and Altar-wiſe placing are directly contrary to Lawes and Acts of Parliament.*

3. *Whether a ſubject is not guilty of* læſæ Majeſtatis, *that by flattery betrayes the Kings judgement into the manifeſt breach of the Lawes eſtabliſhed.*

XXIX. That the Act of *primo Eliz.* concerning Eccleſiaſticall juriſdiction, was not a Statute introductory of a new Law, but declaratorie of the old; Parliaments are not called to confirme, but to affirme and declare the Lawes of God. Weake and doubtfull titles are to be confirmed: ſuch cleare and indubitate rights as his Majeſtie hath to the Eccleſiaſticall juriſdiction, are onely averred and declared by Acts of Parliament. And all Declarations of this kind are, as the ſtuffe they are made of to laſt for ever. *pag.* 25.

Conſid. 1. *Whether every parcell of Eccleſiaſticall juriſdiction be perpetuall, becauſe the whole is ſuch, ſo that Parliaments cannot change them.*

2. *Whether the High Commiſſion is therefore to laſt for ever, contrary to the ſame authoritie that eſtabliſhed it firſt.*

3. *Whether this doe not deny the power and priviledge of Parliaments, if all Eccleſiaſticall Lawes ſo once declared, are to laſt for ever (to pleaſe the Prelates) ſo that the Parliament cannot repeale the Statutes themſelves doe make.*

4. *Whether doe not Parliaments rather affirme and declare the full conſent of the King and ſubjects in ſuch points wherein they doubt what the Law of God is.*

5. *Whether ſome particulars in Eccleſiaſtitall juriſdiction, which before were doubtfull whether they ought to be by Gods Law obeyed or no, may not be confirmed by the full conſent of the parties whom they moſt concerne in Acts of Parliament.*

XXX. *That*, whatſoever by the Laws of God, the Prince or the Church is once conſtituted, is no longer to be mooted upon, but abſolutely obeyed by all inferiours. And what God, the King, and Church have directed, is not to be put to deliberation, but execution, *Holy Table, pag.* 66. 67.

Conſid. 1. *Whether all the Prelates Canons are conſtituted by God, the Prince, or the Church.*

2. *Whether it will ſuffice that it be conſtituted by God and the Prince, or elſe by the Church alone without them.*

3. *Whether by the name of Church here be not meant the worſt members of the Church, the Prelates in Convocation.*

4. *Whether no deliberation is allowed to know whether God hath conſtituted it or no.*

XXXI. *That* all commands of the King that are not upon the firſt inference and illation, without any proſyllogiſmes contrary to a cleare paſſage in the Word of God, or to an evident ſun-beame of the Law of nature, are precisely to be obeyed, *pag.* 68.

Conſid. 1. *Whether a command contrary to the word of God upon the ſecond inference, may not be as unlawfull as upon the firſt.*

2. *Whether a command which is truely contrary to an obſcure paſſage in the word of God, may not be as unlawfull in it ſelfe as to a cleare.*

XXXII. *That* it is not enough to finde a remote and poſſible inconvenience that may enſue therefrom, which is the ordinary objection againſt the Booke * of Recreations, *pag.* 68.

* Lincolnes recreations.

Conſid. 1. *Whether Biſhop* Williams *doe not here allow the Booke of Recreations, becauſe he admits not the ordinary objection againſt it.*

XXXIII. *That* every good ſubject is bound in conſcience to believe, and reſt aſſured, that his Prince (environed with ſuch a Counſell) will be more able to diſcover, and as ready to prevent any ill ſequele that may come of it, as himſelfe poſſibly can be, *Holy Table, pag.* 68.

Conſid. 1. *Whether is a good ſubject bound to believe and reſt aſſured that the Councell are ſuch as they ſhould be, though they be not, and ſo be bound in conſcience to believe a falſhood.*

2. *Whether*

2. *Whether is a good ſubject bound in conſcience to believe and reſt aſſured upon other mens goodneſſe, for the ſafetie of his owne conſcience.*

3. *Whether the Papiſts doe not ſo thinke of the Pope and his conclave of Cardinals, be they good or bad.*

XXXIV. *That* the Table (without ſome new Canon) is not to ſtand Altarwiſe, and you at the North end thereof, but tablewiſe, and you muſt officiate on the North ſide of the ſame by the Lyturgie, *Holy Table pag.* 20.

Conſid. 1. *Whether this doe not imply that by a new Canon it may ſtand Altar-wiſe, though by the Lyturgie authoriſed by Parliament it may not.*

2. *Whether this doe not preferre a Canon before a Statute, and the Convocation before the Parliament.*

3. *Whether this did not give the firſt hint for the new Canons, and lay the firſt foundation for the late Convocation to make the Canon.*

XXXV. *That* whether the Altars may ſoone be mounted up by ſteps, that the Miniſter may be ſeene and heard of the Congregation, I cannot tell you without new directions. For the orders made, 1561. require plainly, that if in any Chancell the ſteps be tranſpoſed, they be not erected againe, and theſe were high Commiſſioners, grounded upon the Act of Parliament, who ſet forth theſe orders. Which how farre they binde, I dare not determine, being, as you ſay, none of the ableſt Canoniſts in the Church of *England*, Holy Table, *pag.* 206.

Conſid. 1. *Whether this doe not intimate, that by new directions the Biſhops may croſſe the orders authoriſed by Parliament.*

2. *Whether he doubt how farre orders, grounded on Parliament, may binde, and yet affirme in the next Tenet, that the Convocation maketh ſtrong and binding Canons.*

3. *Whether it be not undeniably manifeſt here, that the writer of the* Letter *to the* Vicar, *and the writer of the* Holy Table, *are both one man, becauſe thoſe words of the ableſt Canoniſts in the Church of* England, *which here he takes to himſelfe.* Doctor Heylin *ſpake onely of the writer of the* Letter, *and ſo it is ſtrange they are both one man: and* Holy Table, *pag.* 58. *he ſaith this Pamphleters whole Booke is but a libell againſt a Biſhop, but that Booke (as* Coal *from the* Altar) *was written onely againſt the writer of the* Letter, *therefore both the writer of the* Letter, *and of the* Holy Table, *were both one, to wit, the Biſhop of* Lincolne: *for but in the Title page, and in the licenſe, it is ſaid to be written by a Miniſter of* Lincolneſhire.

XXXVI. *That* the reverent house of Convocation is not convened or licensed by the King to make permissions that men may doe what they list, but to make, when they are confirmed by the King, strong and binding Canons, to be obeyed by the Subjects, and to be pursued by all the Ordinaries of the Kingome: *Holy tab. pag.* 205.

Consid. 1. *Whether it was not a brave world for Prelates, to make what Lawes they pleased, if they could but get the Kings consent.*

2. *Whether hee doe not aggravate the strength of Canon, and arbitrary commands, but extenuate the power of Parliaments.*

XXXVII. *That* the Bishop or Ordinary, if he command according to the Lawes and Canons confirmed (for otherwise he is in his eccentricks, and moves not as hee should doe) why then in such a case as wee had even now, that is a case of diversity, doubt, and ambiguity, hee is punctualy to be obeyed by those of his jurisdiction, be they of the Clergie or of the Laitie: *holy Table: pag.* 68. 69.

Consid. 1. *Whether the Bishop expecting obedience if hee command according to the Lawes and Canons in cases of doubt and diversity, being learned, and knowing his grounds, may not better shew his grounds and evidence of the lawfulnesse, to satisfie the weake consciences, then to force obedience against their consciences without any ground.*

XXXVIII. *That* in matters of doubting and ambiguity the inferiour shall be approved of God for his dutie and obedience, and never charged as guilty of error for any future inconvenience, *holy tab. pag.* 69.

Consid. 1. *Whether there be any ground in Scripture to warrant the committing of wilfull and presumptuous sinnes.*

2. *Whether any Scripture teach that men shall be approved of God for sinning against God to please a Bishop, and not rather severely punished.*

3. *Whether this doth not betray Bishops, that they seeke more their owne pride and vain-glory, then the glory and service of God.*

4. *Whether this doctrine be not divellish and Popish, and cleane contrary to* S. Paul, *who saith, that hee that doubteth is damned if hee eate, because he eateth not of faith; For whatsoever is not of faith is sin,* Rom. 14. 23. and *vers.* 5. *Let every man be fully perswaded in his owne minde.*

XXXIX. *That* Elders are no elder then *Calvin* and *Beza*: *Holy Table, pag.* 79.

Consid. 1.

Conſid. 1. *Whether* Calvin *and* Beza *were as old as Saint* Peter, *who was alſo an Elder,* 1 Pet. 5. 1.

2. *Whether the Biſhops tranſlated the Bible falſe, who tranſlated Preſbyter an Elder.*

XL. *That* a ſingle Prieſt, *qua talis,* in that formality and capacitie onely as hee is a Prieſt, hath no key given him by God or man, to open the doores of any externall juriſdiction: *Holy Table, pag.* 73.

Conſid. 1. *Whether Biſhop* Williams *have knowne any double Prieſts except one double dealing Prieſt, who promiſed the Duke to marry his kinſwoman, and ſo got a Biſhopicke, meaning onely to play the Prieſt.*

2. *Whether a Prieſt have not as much power as hee confeſſeth a Deacon hath, as in* Tenet 45.

3. *Whether hee ever knew Prieſt that was not firſt Deacon, and whether hee loſeth his Deaconſhip in taking Prieſthood, and then why doth not a Biſhop loſe his Prieſthood as well in taking a Biſhopricke.*

4. *Whether hee will hold the ſame poſition in caſe a Biſhop and a Prieſt ſhould be both one.*

XLI. *That* hee hath a Conſiſtory within *in foro penitentiæ,* in the Conſcience of his Pariſhioners, and a key given him upon his inſtitution to enter into it. But hee hath no Conſiſtory without in *foro cauſæ* in meddling with Eccleſiaſticall cauſes, unleſſe hee borrow a key from his Ordinary, *holy Table, pag.* 73.

XLII. *That* although they be the ſame keyes, yet one of them will not open all thoſe wards the Conſiſtory of outward juriſdiction being not to be opened by a key alone, but (as you may obſerve in ſome great mens gates) by a key and a ſtaffe, which they uſually call a Crofier, *holy Table, pag.* 73.

Conſid. 1. *Whether there be any need to tye the keyes of Chriſt to ſtaves for feare of loſing them in corners, as the keyes of great mens gates may be loſt.*

2. *Whether Chriſt forgot to give the Crofier ſtaffe with the Keyes, and wanted Biſhop* Williams *to put him in minde, as hee ſaith,* pag. 207. *of* Alfonſo *the wiſe, who blaſphemouſly wiſh'd to have beene at Gods elbow at the creation of the world, to have put him in minde of ſome things to have made them better.*

3. *Whether this ſtaffe doe fit well the key hole, and will turne naturally*

tually upon all thoſe words, or rather doth it not properly breake open the dore, as Biſhops uſe to doe by violence.

4. *Whether the key given the Prieſt, and onely without the uſe, be not given him in meere mockage, being the very ſame with the Biſhops key given him in conſecration.*

5. *Whether* Biſhop Williams *thinke in his conſcience, that the Parliament of* England, *and the Doctors their Chaplaines, who adhere to this doctrine, and allow the Popiſh Schoolemens double power, or the other profeſſed Puritanes (as he calls them) who adhere to the onely Word of God, teach the more orthodox doctrine.*

XLIII. *That* it is a thing unreaſonable, and altogether illegall, that a Chriſtian man laying open claime to his right in the Sacraments, ſhould by the meer diſcretion of a Curate be debarred from it, *Holy Table, pag.* 177.

Conſid. 1. *Whether it be not a thing unreaſonable, and altogether illegall, and illevangelicall too, that a godly and diſcreet Curate ſhould be forced by the meere diſcretion (nay bribing) of a Biſhops Chancellor, to adminiſter the Sacrament to one that his owne eyes hath ſeene drunke, his owne eares hath heard ſweare, and his owne knowledge hath knowne to be moſt lewd and damnably wicked, and yet to his owne further damnation will lay open claime to the Sacrament.*

2. *Whether the Prelates be not unreaſonable, and their doings altogether illegall, who will admit into the Miniſterie of the Word and Sacraments, and to have cure of hundreds of ſoules, ſuch men as have not diſcretion to put backe a drunken dog, and ſwearing rogue from the Sacrament, and to admit an honeſt Chriſtian to the ſame.*

XLIV. *That* it is againſt the practice all of antiquitie, that the Prieſt ſhould offer of his owne head, to keepe off any Chriſtened and believing man from the facred myſteries, *Holy Table pag.* 178.

Conſid. 1. *Whether it be not againſt the practice of all Antiquitie, that a Biſhops Lay Chancellor ſhould force a Miniſter to deliver the Sacrament, where he thinkes in his owne conſcience it is unworthily received.*

2. *Whether Biſhop* Williams *his head piece be in right temper, when hee confeſſeth the Deacon may doe this, and yet the Prieſt may not, whereas the Deacons power was ever leſſe than the Prieſts, &c.*

3. *Whether Biſhop* Williams, *for all his wit, have not a bad memory, who forgets that all Prieſts are now Deacons.*

XLV. *That* it was the Deacon (whoſe power our Archdeacons now

now by collation of the Biſhop, and preſcription of time have incorporated in their juriſdiction) that alwayes executed this ſeveritie, *holy Table, pag.* 178.

Conſid. 1. *Whether it was ever heard of, that Deacons had more power then Prieſts, when as every greater includes the leſſe.*

2. *Whether* Biſhop Williams *confeſſe not here, that Archdeacons power is not by Divine right, but by collation of the Biſhop and preſcription of time.*

XLVI. *That* the Curate is but to preſent to the Ordinary, and to admoniſh the offender, and that in private onely, *pag.* 179.

Conſid. 1. *Whether the Prelates pride and covetouſneſſe doe not appeare herein, that they will ſuffer the Curate to doe nothing, and yet will proceed themſelves upon his preſentment.*

2. *Whether they doe not the Divell great ſervice, who ſeeke to conceale and hide groſſe and publique ſinnes.*

XLVII. *That* from the time that the Apoſtles appointed the firſt Deacons to our preſent Archdeacons, (in whoſe office the antient power of the Deacons is united and concentred) incumbents have beene excluded from meddling with the utenſils of the Church or ornaments of the Altar: *Holy Table, pag.* 79.

Conſid. 1. *Whether* Biſhop Williams *wits were not gone a woole-gathering, when hee would prove out of* Acts 6. 2. *that becauſe the Apoſtles were not able to preach the Word, and alſo to provide for, and diſpoſe of the maintenance of all the poore of many Nations, both Iewes and Gentiles, the Church daily increaſing from three to five thouſands, and from five to many thouſands: ergo, a Pariſh Prieſt who may tell all his pariſhioners in an afternoone, may not meddle with the Communion-Table, and Church utenſills.*

2. *Whether the Altar had ſuch ornaments from the time that the Apoſtles appointed the firſt Deacons.*

XLVIII. *That,* ſo farre were the Antients from making a Pariſh Prieſt a ſtickler in veſtry affairs, that a Councel ſaith clearly that the Prieſt can boaſt of nothing he hath in generall, but his bare name; not able to execute his very office without the authoritie and Miniſtery of the Deacon, *holy Table, pag.* 79.

Conſid. 1. *Whether the Antients were not as farre from making a Biſhop a ſtickler in Parliaments.*

2. *Whether beſides the bare name of Prieſts, they have not likewiſe the name, office and power of Deacons, and ſo have all the power that*

Biſhop

Biſhop Williams *for want of good memory denies to the Prieſts, and gives to the Deacons.*

3. *Whether the Prieſts make Deacons, and Deacons make Prieſts, and whether this be not a brave riddle indeed like,*

Mater me genuit, que eadem mox gignitur ex me.

XLIX. *That* in old time, as one obſerves, they were not borne but made Chriſtians, made by long and wearisome ſteps and degrees; and forced to creepe on with time and leaſure to the boſome of the Chnrch, *pag.* 117.

Conſid. 1. *Whether this old time was ſo old as the Apoſtles time, when there were converted and baptized three thouſand on a day, rather for their faith, than for their long ſteps and time.*

2. *Whether Chriſtians are made by long ſteps and wearisome, rather then by their new birth and faith.*

3. *Whether unbelievers may not by time and leaſure come to the boſome of the Church, and true believers be kept out for a long time.*

4. *Whether this doe not ſavour of Anabaptiſme.*

L. *That* the children of this Church be thoſe in the writers ſtile that will give eare to the voye and Canons of this Church: the children of this Commonwealth are ſuch as obey the wholſome Lawes and reiglement of this State and Kingdome. But baſe ſycophants that ſleight the Canons of their Biſhops, and undertake to refute the reiglement of their Princes, though they hope by flattery to prey upon either, are, as the writer thinkes, no true children of the one or the other: *Holy tab. pag.* 191.

Conſid. 1. *Whether an eare to the Canons of Biſhops rather then an heart to believe the Goſpel, doth make true Children of this Church.*

2. *Whether all are baſe ſycophants, and no true children of the Church, that ſleight the Canons of their Biſhops.*

3. *Whether doe any hope by flattery to prey upon Church or Commonwealth, more then Biſhops.*

LI. *That* the irregular forwardneſſe of the people (in taking downe Altars in King *Edward* the ſixth dayes) the writer of the Letter doth no more approve of then I (the writer of the *Holy Table*) doe of your ſtickling in this ſort for table-altars, upon pretence of the piety of the times, and runing before the declaration of your Prince and the chiefe Governours of the Church, *Holy Table, p.* 188.

Conſid. 1.

Consid. 1. *Whether do'h the writer of the Letter disapprove of peoples forwardnesse to take down Altars in King* Edwards *time, or the writer of the holy table approve of the Arminians sticking for table altars? for one it must needs imply?*

2. *Whether did Bishop* Williams *expect or advise a declaration of the King and chiefe Governours of the Church for such purposes.*

3. *Whether did not Bish.* Williams *in three severall places, viz. tenet* 34. 35. *and in this* 51. *lay a foundation for the new Canons of the last convocation?*

Generall Notes.

1. *How well hee defended the cause of Religion.*

Now, let any indifferent man judge (that doth well weigh these tenets, and the authors whence he proves them) whether hee defend the cause of Religion (as he by the title pretends) when as in all things for matter of Idolatrous worship and bowing; for innovations, for Prelats power over other Ministers for making new Canons and Declarations; for forcing obedience to them; for subtile policies to introduce common and frequent new appellations, by metaphoricall excuses for teaching them to load all their innovating trumperies upon the Kings power and prerogative; it is manifest, that hee yeelds more than the others did demand; hee tells them that which they did not understand; he teaches them the way to effectuate their designes; hee layes the plot for their further proceedings.

For instance, among many things, *Heylin* desires the table may stand Eastward; the Papists say if the building permit; but *Lincolne* sayes, *yea, though it will not; hee allowes not* Bellarmines *exception, h. table p.* 230. *or tenet* 9. The Vicar would call it an altar to his parishioners in his ordinary talke; the Bishop denyes not. but *that the name hath beene long metaphorically in the Church, and so he'l not blame the Vicar to call it,* not only frequent in his talke, but even *in the Pulpit, Holy table, p.* 75. or *tenet* 7. *Heylin* cannot ascend to discourse of the altar without bowing; *Lincolne* sayes, *let him bow as often as he pleaseth, so he do it to this blessed name, &c.* Nay more, let the very *Women that refuse to bow, be as Donatists, thrust out of the Calendar of this Churches children, &c.* Nay more yet their bowing shal not serve the turn, except they make *a lowly courtesie;* Nay, more than all this, (I hope hee'l have cringing enough at last) *such a lowly courtesie as hath beene accustomed, holy table, p.* 99. 100 and *tenet.* 16. The Vicar would bow to the name of Jesus *hol. table pag.* 13. *Lincolne* will not only practice bowing himselfe, but also *intaile it upon our posteritie, tenet* 13. *holy table p.* 101. The Vicar and *Heylin* would faine use the appellation of second service, yea, that you may, saith *Lincolne,* and justifie it too by regall authority, *out of the booke of Fast.* 1. *of the King. holy table pag.* 15. *ten.* 11.

Heylin

Heylin believes, that by vertue of the Statute 1. *Elizab. c.* 2. the Kings Majeſtie may command the table to ſtand altarwiſe, or any way to pleaſe the Doctor, and to be railed about too, *holy table p.* 23. but *Lincolne* is a little bolder than *Heylin* (who durſt but onely wreſt Lawes, not overthrow fundamentalls) *alas man* (ſaith hee) *you come ſhort, you write nothing like a* (*Prelaticall*) *Divine, you deſerve but a ſimple fee, you are but a bungler, and ſlubber it up like a baſe Coal; you animal, I tell thee, the Kings power in matters Eccleſiaſticall cannot by any power whatſoever, no, not by his owne, be deveſted from him; you ſpeake moſt derogatorily to his Majeſties right and prerogative*, that that Statute of 1. *Elizab.* was a confirmative of the old Law; *it was but declarative, and all ſuch declarations* (for the good of the Prelates, and upholding the miters) *are to laſt for ever; they are no lonahs gourds, to ſerve a turne or two*, and ſo expire (for then Biſhops were undone) and therefore Maſter *Coal I ſhall yeeld, that the Kings Majeſty may command a greater matter than that the table ſhould ſtand where the Altar ſtood, and be railed about* (what though the Statute confirming the Service-booke be flat againſt it) hee may doe this, and more, *though the Statute of primo Eliz. had never beene made*; For *Stephen Gardiner*, an honeſt Prelate, who burned up the puritanes, whom wee Biſhops may follow and believe, ſaith, that by their calling King *Henry* the eighth, the head of the Church (a title of Chriſt, *Col.* 1.) their will was to expreſſe clearely the power pertaining to a prince by that ſounding and emphaticall compellation, *holy table, cap.* 2. *pag.* 22. to 26. and 32. *Heylin* and other Prelaticall perſons, hold, that the ſetting of the table altarwiſe being exacted by the Ordinary, requires more of mens obedience, then curioſitie, and that they are not to demurre upon commands, till they be ſatisfied in the Grounds and Reaſons, *holy table, pag.* 61. For they take it as granted, that the people ſhould thinke themſelves excuſable, if they obey upon command; but *Heylin* comes ſhort, and wants skill; for *Lincolne* affirmes, *that the inferiours ſhall not onely be excuſable, but more yet, even approved of God for their duty and obedience, and never charged as guiltie of error for any future inconvenience, holy table pag.* 69. and this were brave for the Prelates, if *Lincolne* could but ſhew Gods charter for it, from his owne mouth, if not, we muſt take the Biſhops honeſt word. And laſtly, *Heylin* having now got an altar, muſt needs have a ſacrifice, and though hee can finde never a one proper for his purpoſe, yet, rather than faile, any improper parcell of matters (which though they be as weake with the learned, as *Claudius Gillius*, or lame *Giles*, *p.* 172.) yet will ſerve to plunder the poore ignorant people, who take all things

as

as properly which are ſpoken commonly, and for this *Lincolne* helps him out and fits him ſupererogatorily: *I doe grant freely* (ſaith he) *that in the Scripture, and the ancient Fathers, wee doe meet with not onely theſe few which you reckon up, but a great many more duties and vertues that are uſually termed ſacrifices, holy tab.* 107. *I will likewiſe allow you* (which you forgot to call for) *that all theſe improperly called ſacrifices, are not onely ſtirred up with the meditation, but many times ſowne and firſt engendered by the ſecret operation of this bleſſed ſacrament.* Nay, yet further, *in contemplation of all theſe ſpeciall graces of the ſpirit wrought in our ſoules by meanes of the Euchariſt, you ſhall not reaſonably expect any outward expreſſion of reverence and ſubmiſſion to the founder of the feaſt, which I will not approve of, and bring the ancient Fathers along with me to doe as much, p.* 108. and ſo having furniſhed *Heylin* with many ſacrifices and more altars, ſome halfe a ſcore at leaſt, he concludes: *Now conſider with your ſelfe, whether it were fitter to make uſe of theſe altars for your unproper ſacrifices, and have all theſe Greeke and Latin Fathers to applaud you for the ſame, rather than to rely upon ſome miracle of a good worke in hand, or ſome poore dreame of the piety of the times, &c. tab. p.* 107. 108. 112. And now by theſe few inſtances, among many others which might be alledged, it will appeare to any rationall man what manner of Champions for the truth the Prelates are indeed; ſo that I may well conclude with his owne greeke proverbe, *holy tab. p.* 227. that as the Fox hath many tricks, but the Hedge-hogge, ὁ τὸ μίαν, though but one, yet a great one, to winde up himſelfe towards a combat; ſo that his adverſary ſhall have nothing but prickles to fight againſt: ſo *Heylin*, *Shelford*, and his old Chaplaine *Pocklington* had many tricks, like Foxes, to nibble at Popery, but *Lincolne*, like an Urchin (for ſo hee compares Biſhop *Iewel*) had but one tricke, but that was a great one, yet not to ſet his adverſary the ſharp to fight againſt, but to yeeld up into his hands, *Totum quæſitum*, all the whole controverſie, and more than all too; ſo that it was not Religion, or the true worſhip of God, that he defended.

Note.

2. *What cause hee did defend.*

But though he would not speake a word for the Truth, and true Religion; though he be content to intaile Jesuiticall bowing and holy-table-cringing upon his posterity; though he will uncalendar his children from the Church that wil not bow; though hee yeeld unto the Doctor that the King may doe any thing, with or without a Parliament; that the inferiours are to obey all things and yet be approved of God. that the table may be changed to an altar, in altar-wise situation, so it be not fixed to the wall; and an altar in appellation, so it be metaphorically excused; and an altar in adoration, so they pretend to honour him, and him only in his holy sacrament; and at this altar a commemoration of the dead in time of high masse, to which himselfe will say Amen; though he yeeld all this and much more, which the Papists never enjoyned, which *Heylin* forgot to call for, and I forgot to reckon up; yet there is one thing, so stickes in his stomacke, that he will never yeeld, no not an inch, not an haires-breadth, come what will, and that is, *That Mounsieur the halfe-Vicar, should have a power to remove of his owne head, the Communion table, to call that an altar (without his leave) which the rubricke of the service-booke calls not so; and to be enabled to this by the Canons, and to be a iudge of the conveniencie of the standing thereof, yea a more competent Iudge than the Bishop and his surrogates, and not to permit the Church-officers to doe what they are injoyned by the Prelate; this is such a piece of policie as (if it were but countenanced) would quickely make an end of all discipline in England. Here is not onely* I. C. *Iohn Cotton, but* T. C. *Thomas Cartwright, up and downe, and new England planted in the midst of old, holy table. p.* 70. *this is iesuiticall in the highest degree*: for, to impaire the power of Bishops is no little sin (which is strange. for no man defends Bishops more then the Jesuits) and therefore (saith he) *there were some Priests in France and Germany who presumed to erect altars in the absence of their Bishops, about the time of* Theodosius *the younger, but* Leo *the great tels them plainly, they had no more power to erect than to consecrate an altar; and not many yeeres after, about* Justinians *time,* Hormisdas *made an absolute decree to inhibit Priests to erect any altars under paine of deprivation, p.* 72. *which* (saith he) *I presse onely historically, to let you see what severity they would have used eleven hundred yeeres agoe to chastice his insolencie, if such a rumour had beene raised, as this Vicar's behaviour raised in the neighbourhood*; *and therefore* (saith he) I *presse this for doctrine, that a single Priest hath no key of any externall jurisdiction given him by God or man; for the consistory of outward jurisdiction is not to be opened by a key alone, but by a key and a staffe,* (for Bishops will needs be bangbeggers)

and

and this ancient doctrine (of the Pope) *is opposed by none, but professed Puritanes, p. 73. they say indeed, that the Bishops power was the poysonous egge out of which Antichrist was hatched, p. 74.* But (though hee cannot confute this, yet before he will yeeld an inch of this authority he would hazard a hundred miters; but for matter of worship or doctrine, popery or Idolatry, he will easily yeeld any thing; and if God will not permit Prelaticall Arminians to hypocritize a little, and pretend to worship him, when they worship an altar (if no man else will speake) let him strike the Churches with thunder, the people with pestilence, the Land with the sword, and the kingdome with all manner of judgements rather than a Bishop should say any thing to offend his Grave metropolitane (or miter of policie) and so incurre his displeasure, and breake his oath of consecration, being sworne to obey him.

Note.

3. What Authors hee quotes to prove his opinions and tenets.

And as he denotes his whole forces to be employed in stickling for his own Prelaticall power and authority, and to maintaine his own popish opinions and erroneous tenets; so in nothing doth he more manifestly bewray his corrupt minde, than in his few quotations of Scriptures, and his full stuffing both text and margine with the very worst trumpery he can find in all the rabble of Popish forgeries, and that without the least shew of dislike of the matters contained, or any touch of discovering of their counterfeit writings, most nefariously betraying the simple minde of the unlearned reader into a favourable opinion of so bad and plainly forged works, as the more judicious sort of Papists themselves doe utterly dislike and disclaime; I speake not by supposition, but my better opinion of him & his judgement in authors, had almost wrested from me a more slender dislike of many his quotations, had I not tracked him in some, for all were too tedious, *ex ungue Leonem*, and to speake freely among the more ingenuous Papists, wee may finde much more plaine deading. Well fare old *Bellarmine*, hee might have made a good English Bishop, in respect of Bishop *Williams*, for *Bellarmine* told us honestly, that the Masse attributed to S. *Iames*, had so much added and augmented by the later priests, that it was hard to say which part was S. *Iameses*, *Bellarmin de Script. Eccl.* we may say none at all. Bishop *Williams* would have us thinke just all, for hee quotes him without disclaiming any part, once *bo. tab.* 204. and againe, *pag.* 234. and lest English readers should mislike it, he calls it not Masse, as the Papists do, but Lyturgie, as Prelates use to call English Masse-bookes, and so makes it S. *Iames* his

Lyturgie, as if it were all Goſpell, although it be as unlike S. *Iames*, as Biſhop *Williams* an honeſt Miniſter; for he may remember that therein they pray *pro iis qui in monaſterijs degunt*, for thoſe who live in Monaſteries, which prayer ſure he will not ſay S. *Iames* compoſed: againe, it ſaith, *commemorationem agamus benedictæ Dominæ noſtræ matris Dei & ſemper virginis Mariæ*, let us make comemoration of our bleſſed Lady the mother of God, and a perpetuall virgin: againe, it calls the ſacrament *incruentum ſacrificium*, a bloodleſſe ſacrifice, and ſaith, *dimitte ſpiritum ſanctiſſimum, ut efficiat hunc panem corpus ſanctum Chriſti tui*, ſend down thy moſt holy ſpirit, that it may make this bread the holy body of thy Chriſt: and againe, *memento Domine ſanctorum patrum, fratrum & epiſcoporum*, be mindfull O Lord of our holy fathers, Friers & Biſhops, *Martyrũ, confeſſorũ, doctorũ*, Martyrs, Confeſſors & Doctors, *Ave Maria gratia plena*, hail *Mary* ful of grace, &c. And moreover, it calls the altar *ſupercœleſte, mentale, & ſpiritale altare ſuum*, his more than heavenly, mentall and ſpiritall altar. Now, if Biſhop *Williams* have the brow to doe it, let him ſay all this maſſe is S. *Iames* his, or, let him ſay (which *Bellarmine* honeſtly confeſſeth he cannot) which part of it was made by S. *Iames*, and yet in an Engliſh booke, which both learned and unlearned are to reade, he quotes it twice or thrice, as Saint *Iames* his Lyturgie, not denying, nor ſo much as giving the leaſt hint of queſtioning the antiquity and authority of it. Another of his Maſſes, which likewiſe he quotes at leaſt thrice, as in *ho. ſub. p.* 175. 214 and 234. is no worſe a mans but S. *Peters*, and this a man would think were good Goſpel indeed, for *p.* 175. in a queſtion of our ſervice he quotes it, ſaying, I will not undertake to make good S. *Peters* Lyturgie, as if he ſhould imply, that he could do it, and yet it was publiſhed by his popiſh couſin *William Lindan* Biſhop of *Gaunt*, and if wee will take it upon the honeſt word of theſe two Biſhops, *Lindan* and *Lincolne*, wee muſt not doubt but that S. *Peter* himſelf doth pray, *pro patre & patriarcha noſtro venerando*, N. for our reverend father & patriarch, ſuch a one: and again, *gubernare dignare omnes terrarum fines una cum ſervo tuo papa & patriarcha noſtro* N. *me, miſero & indigno*, vouchſafe to governe all the ends of the earth, together with thy ſervant the Pope, and our patriarch, N. and me a miſerable and unworthy ſinner, *Ave Maria gratia plena, &c.* hail *Mary* full of grace, &c. Nay which is yet more ſport, wee finde in this Maſſe Saint *Peter* reverencing his owne long-dead memory, as *memoriam venerantes beatorum Apoſtolorum Petri, Pauli, Andreæ, Iacobi, Ioannis, Thomæ, Philippi, Bartholomei, Matthei, Simonis, Thaddæi, Lini, Cleti, Clementis, Xiſti, Corneili, Cypriani, Laurentij, Chryſogoni, Ioannis, & Pauli, Coſmæ & Damiani, & omnium ſanctorum tuorum, quorum interceſſione & precibus concede ut in omnibus tua protectione muniamur*, reverencing the memory of the bleſſed Apoſtles, Peter, Paul, Andrew, James

Iohn,

Iohn, Thomas, Philip, Bartholomew, Matthew, Simon, Thaddeus, Linus, Cletus, Clement, Xistus, Cornelius, Cyprian, Laurence, Chrysogon, Iohn and Paul, Cosmas and Damian, and of all thy Saints, for whose intercession and prayers, grant that in al things we may be guarded by thy protection. See now whether all this good stuffe be not S. *Peters*, or else say *Lincolne* twangs: nay, here is still more, such *nobis precatoribus, &c. portionem aliquam & societatem largiri dignetis cum sanctis Apostolis tuis, & martyribus, cum Ioanne, Stephano, Matthæo, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cecilia, Anastasia, Barbara, Iustina, &c.* Vouchsafe to give us sinners &c. some portion and fellowship with thy holy Apostles and Martyrs, with *Iohn, Stephen, Matthew, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cicely, Anastasy, Barbara, Iulian, &c.* Now, let *Lincolne*, if he have the face, say that this is all S. *Peters* owne Lyturgie. A third of his Masses and which is not once slipt in by chance, but quoted at least twice, as *p.* 175. & 204. and this he calls Saint *Markes* Lyturgie or service-booke, and yet he hath not the honesty to tell us (as the Papists ingenuously doe) that *edita est a Cardinale Sirleto sub hujus nomine Lyturgia quædam*, there is a certaine Lyturgie under Saint *Markes* name, set forth by Cardinal *Sirlet*. And here *pax omnibus* is reiterated at least nine or ten times; and S. *Marke*, if wee may believe *Lincolne*, enjoynes them to pray *pro Rege, Papa & Episcopo*, for the King, the Pope and the Bishop: and againe, he mentions *beatissimum pontificem* N. *reverendissimum episcopū*, the most blessed Pope, the most reverend Bishop, and prayes for all Bishops, Priests, Deacons, sub-Deacons, Readers, Singing-men and Laymen, and he calls the Altar, *Sanctum cœleste & rationale altare*, the holy heavenly and reasonable altar, and enjoynes to pray for the City, saying, *protege civitatem istam propter martyrem & Evangelistam Marcum*, Protect this City for thy Martyr & Euangelist S. *Mark* his sake, and these are Saint *Markes* his owne words, we never question what *Lincolne* sayes: and againe, the Deacon reads the Diptychs or holy Tables containing a catalogue of the dead, and the Priest bowing prayes for them, saying, *Horum omnium animabus dona requiem, dominator Domine Deus noster*, give rest O Lord God our governour, to the soules of all these; and againe, *animabus patrum & fratrum nostrorum dona requiem memor maiorum nostrorum, patriarcharum, Prophetarum, Apostolorum, martyrum, Confessorum, Episcoporum, sancti iusti, &c. & sancti patris nostri Marci, Apostoli, & Evangelistæ*, and give rest to the soules of our fathers and brethren, remembring our forefathers, the Patriarchs, Prophets, Apostles, Martyrs, Confessors, Bishops, Saints, just men, &c. and our holy father Saint *Marke*, the Apostle and Euangelist, &c. Now all these must needs be Saint *Markes* words; for *Lincolnes ipse dixit*, whose words are all demonstrations,

monſtrations, and therefore never diſtruſt him, but take at it all adventures. His fourth Maſſe is Saint *Ambroſe* Lyturgie, *pag.* 275. which he ſaith (and you may believe him) all the world (not an old horſe excepted) knowes to be very ancient, tis wonder he derives not its pedigree (like Epiſcopacy) from *Adam*; but he ſaith enough, and we muſt take his word without any more adoe: His fifth Maſſe is Saint *Baſils* Lyturgie, which as the former was of great antiquitie, ſo this is of as great authority, and muſt needes be ſome Goſpel-like piece; for he muſters it up to defend his cauſe, no leſſe than ſixe or ſeven times, as *holy tab. p.* 178 193. 196. 211. 214. 234. wherein it appeares how exactly he conned theſe maſſe-bookes, and had them *ad unguem*, ready even to words and ſyllables: The ſixth Maſſe hee makes uſe of, is Saint *Chryſoſtomes* Lyturgie (as he calls it, though all the world know that hee was more frequent in the Pulpit than in the reading pew, and more laborious in ſermons, then Maſſe-bookes, as his ſweete Sermons yet extant, taken by ready writers from his owne mough in the pulpit, *Socrates Eccleſ. hiſt. lib. 6. cap.* 5. doe declare him a gold-mouthed preacher, yet *Lincolne* quotes this Lyturgie, as if it were *Chryſoſtomes* indeed (though it make mention of *Chryſoſtome* himſelfe) no leſſe than eight times, as in *p.* 99. 100. 174. 178. 193. 196. 214. 234. His ſeventh Maſſe, or Lyturgie, is that of the Patriarch *Severus*, ſet forth in ſiriack and latine, by *Guido Fabritius*, this he brings in *ho. tab. pag.* 196. His eighth Lyturgie, is the Aethiopian, which he rouzes up from a dead ſleepe to help him twice, *h. tab. p.* 178. 196. His ninth is the Mozarabick Liturgie likewiſe twice brought in, to wit, *p.* 37. and 232. ſo that theſe nine maſſes or Lyturgies, like nine worthies, or invincible Champions, he muſters up no leſſe than thirtie times, ſtuffing the margine with ſuch like Authors, thereby bringing an Engliſh reader into a good opinion of Maſſes and Lyturgies, and drawing him to thinke, that if theſe Apoſtles & Fathers were not their Authors, ſuch a learned biſhop would be aſhamed to cite them in their names, but he doth more than that; for when theſe doe not ſerve his turne, he makes uſe of Pope *Pius quintus* new miſſall, as *p.* 35. and if this faile, *the maine authority he relies upon is*, the Romane Pontificall, *h. tab. p.* 220. and *p.* 197. ſo that he will never want authors to his purpoſe, ſo long as any Friers and Monks of Italy, France and Spaine, who have nought elſe to doe, can but forge any pamphlet on the Fathers.

Note.

Note.

4. *How he respecteth popish Writers, and how the Protestants.*

And as his principall grounds lye upon Popish Authority, and his chiefe strength consists in Jesuites and Schoolmen, and Masse-bookes, so he cannot but respect those to whom he is so much ingaged; and therfore it is no wonder to heare him call *Lindwood*, our learned glosser, *Holy Table*, page 178. and *Auslin* (the blacke Monke of *Canterburie*) the Apostle of the Saxons, page 223. *Gratian* the Father of all the Canonists, page 65. other Papists learned Pontifician writers, page 218. *Rome* and *Constantinople* the two great Mother Churches of the world, page 224. Nay, that impe of Satans subtilty, *Julian* the Apostate, he termes a witty Prince, page 157. And those that follow the popish Schoole men, judicious Divines, *pag.* 74. but contrariwise, those that embrace the onely Word of God, hee calls *professed Puritanes*, *pag.* 74 and nothing but *puritane*, *pag.* 191. and downe-right *puritanes*, p. 189. and *sectarie* or *puritane*, *pag.* 138. and *Knave puritane*, *pag.* 139. and *puritanes in France*, *pag.* 77. and these are his generall termes, and hee uses particular persons no better; *Calvin* is but a *polypragmon*, or busie-body, *pag.* 144. and pragmatically *zealous*, *pag.* 145. an active man 147. And *Beza* hopes, or else his heart would burst, *pag.* 78. *Aynsworth* and *Broughton* are derided, *pag.* 128. Master *Cotton* is but a foolish Vicar of *Boston*, *pag.* 70. and Master *Moulin* is never termed otherwise, than Mounsieur *Moulin*, *pag.* 196. which, though it be his native title in his owne Countrey, yet in English it sounds with as much grace, as if we should call the Bishop of *Lincolne*, *Shon ap Willom*, which if hee should never be otherwise called, would not be much for his credit; and as these persons, so assemblies, hee preferres the Prelaticall Convocation before the Parliament, at least twice, *pag.* 24. and 35. which agrees with what hee sayes of their authorities, *tenet* 35. and 36. compared, and layes the foundation for the late Convocation in three severall places, as appeares, *tenet* 34 of a new Canon, and 35. of new directions, and 51. of declaration of the Prince and chiefe goverenours of the Church, so that it is hereby evident what manner of man hee is; the consideration whereof moved me, though before I respected no

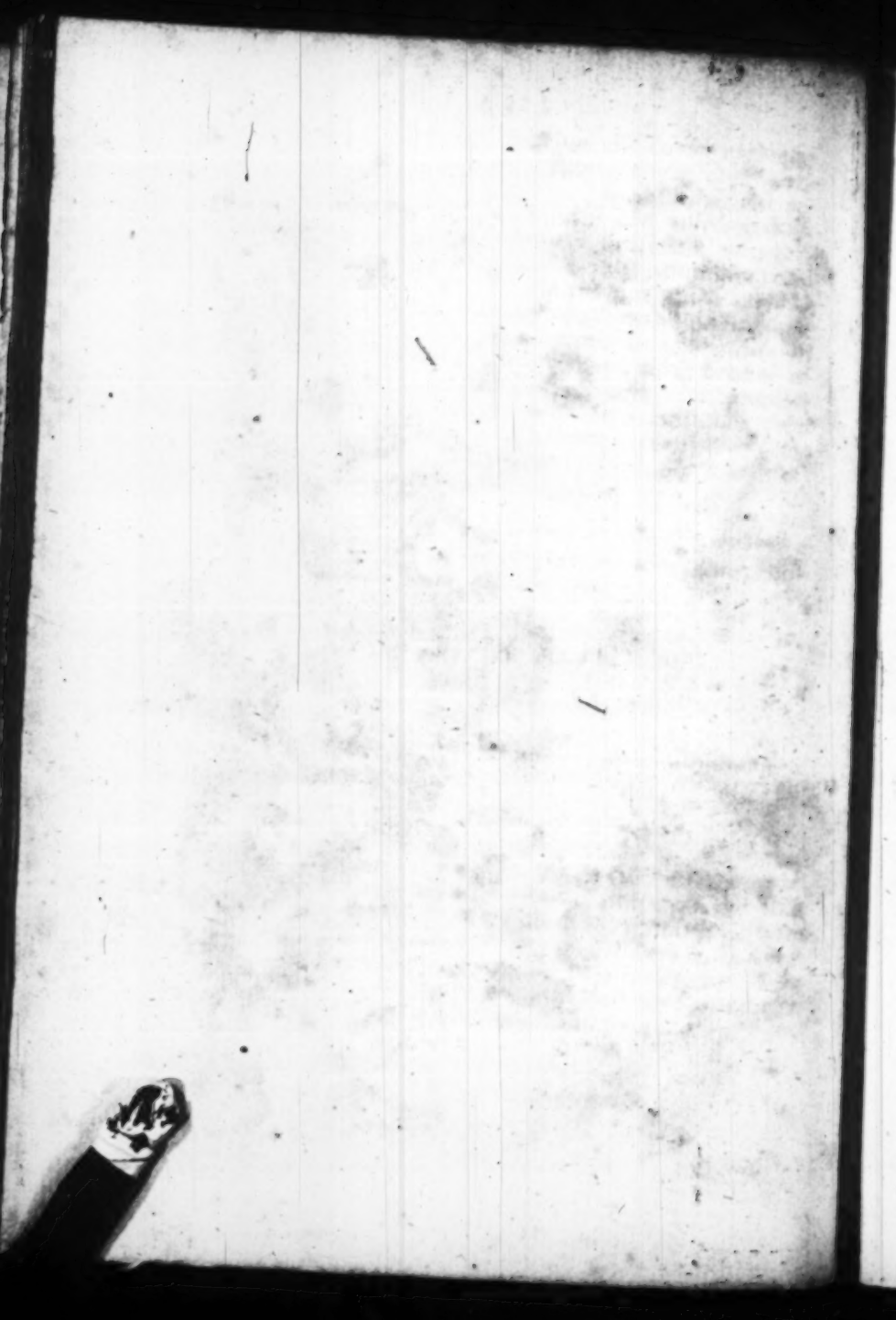
Clergie-man in *England* more than hee, and though neither he nor any of his ever did mee in particular, any wrong, to exasperate mee against him, and though I might rather have petitioned (in respect of personall injuries and sufferings for a good cause) against one of *Canterburies* Chaplaines, who heavily afflicted mee in the Universitie, the cause whereof he could not declare, unlesse it were for not cringing to the altar, or against *Londons* Officers, who have injuriously wronged mee of my living, unto which I was entituled by ordination; yet digesting mine owne injuries, I have rather become an humble supplicant to the Honourable Court of Parliament in behalfe of the truth and doctrine of Christ, beseeching them to defend both it and mee; and if any man make a doubt of what hath beene said, let him seriously (as I have done twice) cast a third looke over *Lincolne*.

The Nicene Creed or Faith was found to be a true Faith by the Truth it selfe, and plaine testimonies of holy Scripture: Constant. mag. Epist. ad Eccles. Alexand. Socrat. hist. lib. 1, cap. 6.

FINIS.

Errata.

GEntle Reader, to avoyd titubations, correct these errors with a pen, before you reade the Booke: in some bookes for *fol.* 8. is set downe 4. for *fo.* 9. there is 5. for *fo.* 12. there is 8. for *fo.* 13. there is 9. and for *fol.* 15. there is none at all. In *tenet* 22. for *p.* 139. there is 149. In *tenet* 23. for 136. see 133. there is 133, 136. In the 19 *tenet*, Consid. 3. for second thoughts there is counter-thoughts, if any other faults appeare, I desire thy Christian charity.



2

A SERMON PREACHED IN THE CATHEDRALL Church of S. *Paul.*

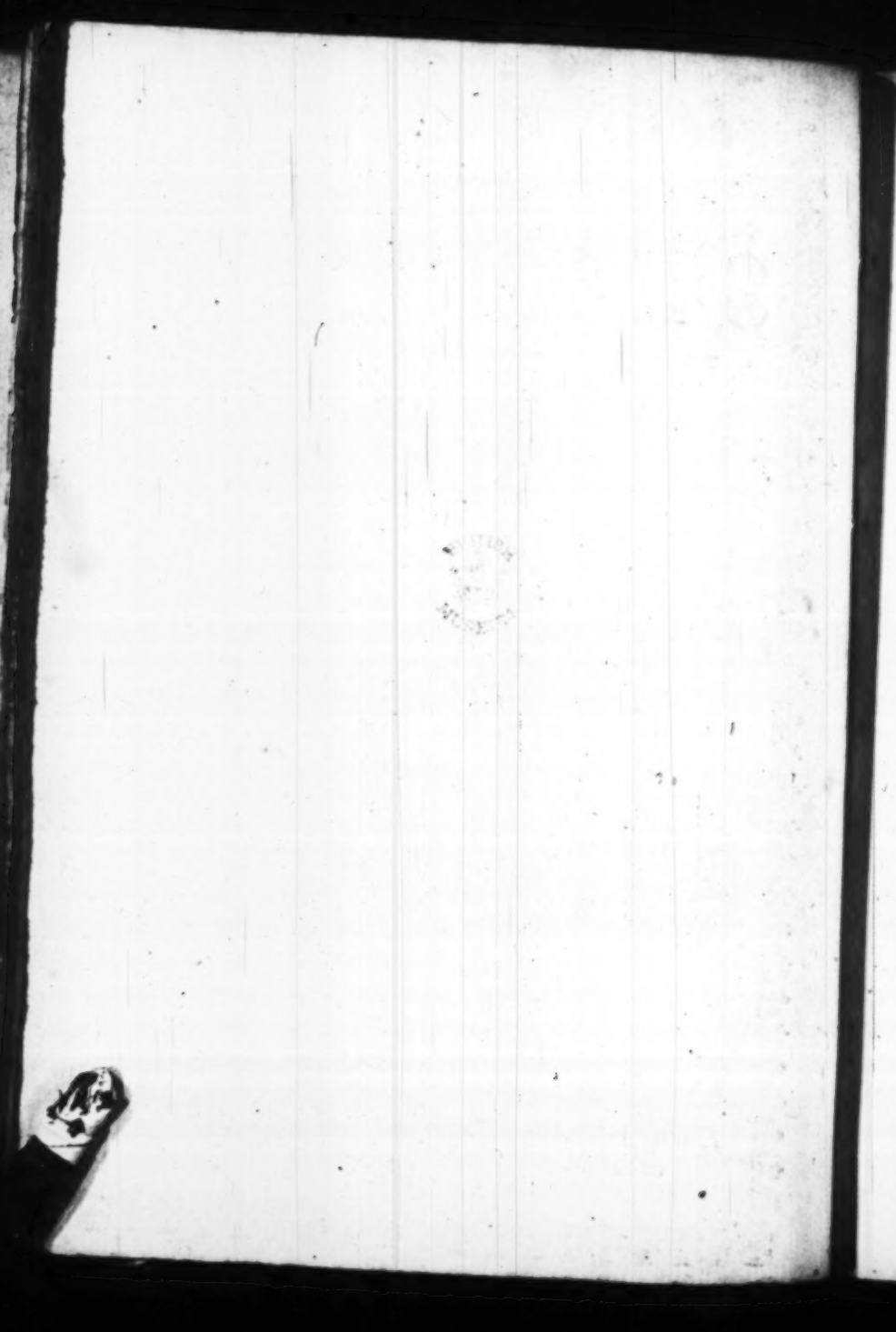
On the fourteenth day of *November.* 1641.
In the Evening.

Leib Sermon A Roard yowrgeb

By Doctor *Westfeild*, one of the Prebendaries of the ſaid Church.

K Westfield

London, Printed by *J. Raworth*, for *J. Partridge*, and are to be ſold in Cheapſide, at the ſign of the Cock in Goldſmiths Row. 1641.



To the Reader.

COurteous Reader, this Reverend and Aged Divine hath been evermore unwilling to appear in Print, and now as unwilling as ever; but having been advertiſed, that unleſſe he would publiſh this Sermon himſelf, it would be ſet forth by others: To prevent imperfect Copies, he was pleaſed to communicate to me what he then delivered, giving me full power to diſpoſe of it as I ſhould ſee cauſe? Wherefore becauſe the publiſhing of it was both deſired by ſome, and

alſo

alſo given out by others, that it would be otherwiſe publiſhed; I have here imparted unto you, a true Copy thereof; beſeeching the Author and Fountain of all good, that the fruit thereof may redound to your good and benefit. So prayeth

Your hearty well-wiſher,

and Servant in the Lord,

T. L.

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2 Cor. 6. 8.

By honour and dishonour, by evill report and good report, as deceivers and yet true.

THE words do refer to the fourth Verse, wherein the blessed Vessell of Election Saint *Paul* beginneth to shew, how he and *Timothy*, and other faithfull Ministers of Jesus Christ, did approve themselves to be so, by exercise of patience, by pureness, by knowledge, by long suffering, by kindeness, by the holy Ghost, by love unfained, by the Word of Trueth, by the power of God, by the armour of righteousness, on the right hand, and on the left; and all this

when (as it is in the Text) they paſſed thorow honour and diſhonour, evill report, and good report, accounted to be deceivers when they were true.

In the handling of the words (wherein are three Antitheta's) I propound this courſe; I will firſt handle the Antitheta's themſelves ſeverally.

In the ſecond place, I will ſhew how it is the lot of the beſt of Gods children to paſſe thorow every one of them.

And in the third place, I ſhall ſhew that we ſhall then approve our ſelves to be true Miniſters of Jeſus Chriſt (as S. *Paul* doth here) when as paſſing through honour and diſhonour, evill report and good report, held to be deceivers when we are yet true, we do notwithſtanding keep the Faith, hold our own fulfill our Miniſtery.

Honour and diſhonour.

HOnour in Greek δόξα, is nothing elſe but a good opinion and eſtimation, which a man findeth among ſuch as are wiſe, and virtuous, and religious; upon the acknowledgement, either of ſome good *graces*, wherewith God hath honoured him; or of ſome good virtuous *actions*, wherewith he hath honoured God: And this *honour* is made

made known abroad, not only by ſalutations and greetings in the Market place, which was a piece of Honour wherewith the Phariſee was well pleaſed; nor only in Titles to be called *Rabbi, Rabbi*, which they alſo affected: but in the performance of good offices, and all due obſervances, together with rewards and preſents, which are therefore called *Honoraria*, as given by way of *honour*. Thus the Queen of *Sheba honoured Solomon* with a preſent of an hundred and twenty Talents of Gold, beſide precious ſtones, and Spices in great aboundance, 1 *King*. 10. 10. Thus the men of *Judah honoured Jehoſophat* with ſo many preſents, that he had riches and *honour* in aboundance, 2 *Chro*. 17. 5. So the Wiſemen, that came from the Eaſt, did their *honour* to Chriſt, not only by falling down and worſhipping him, but by opening their treaſures, and preſenting their gifts, Gold, Frankincenſe, and Myrrhe, *Matth*. 2. 11. Our Saint *Paul* had *honour*, and much *honour*, πολλαῖς τιμαῖς ἐτίμησαν, ſo ſaith Saint *Luke*, *Acts* 28. 10. They *honoured* us with many honours, and laded us with ſuch things as were neceſſary for our journey.

Honor in Scripturis non tantum in ſalutationibus & officiis deferendis, quantum in electroſynis ac munerum oblatione ſcribitur, Hieron. in cap. 15. Matth.

And to ſay no more, What is that double

honour, which the Elders are worthy of, that rule well, 1 *Tim.* 5. 17. but *Reverence* and *Maintenance*? If *maintenance* be taken away, *reverence* is ſoon loſt; who will give *honour* to the Miniſter, what ever worth be in his perſon, if ability and outward means be wanting? *Solomon* telleth us, that the wiſedome of a poor man is deſpiſed, and his words are not heard, *Eccleſ.* 9. 16.

This *honour*, in what thing ſoever it is ſhewn, muſt be acknowledged a bleſſing of God beſtowed upon his children, as a *reward* of former good ſervices, and an *encouragement* to future. Thus was *Abraham*, though a ſtranger, *honoured* among the *Hittites*, as a Prince of God; and had a choyce given him of a Sepulcher, amongſt the choyceſt of their Sepulchers, *Gen.* 23. *Jehoida*, that Reverend High Prieſt, lived in *honour*, and dyed as full of *honour* as of dayes, having been matched in Marriage with the Siſter of the King, and buried in the City of *David*, among the Kings: and this was becauſe he had done good in *Iſrael* towards God, and towards his Houſe, 2 *Chron.* 24. 16. But what do I ſpeak of ſuch eminent perſons? Saint *John* Baptiſt in his Eremiticall retired courſe of life, wanted

wanted not his *honor*, not only among the people, who held a common constant opinion of him, that he was a Prophet, but even with *Herod* the King, who both feared him, and observed him, συνήρει, becauſe he was a juſt, and an holy man. Goodneſſe may command *honour*, when greatneſſe muſt beg it. It is this *honour* which nouriſheth Arts; Learning would ſoon decay, if this *honour* were taken from it: This encourageth to virtuous actions, *Virtutis uberrimum nutrimentum honos* It is this that putteth a man upon the greateſt ſervices: *David* durſt adventure to fight with the Philiſtine, after he had heard how the man ſhould be *honoured* that ſlew him. There is no noble or generous Spirit, but doth value *honour* at the higheſt rate: *Intereſſe honoris eſt majus omni alio Intereſſe*. We reade of many, in Gentile Stories, as *Ajax*, *Brutus*, *Antony*, *Cato Uticenſis*, and others, which have willingly rid themſelves of life, to rid themſelvs of ſome *diſhonor*: Did not *Saul* the like in holy Scripture, when he fell upon his own ſword? Did not *Sampſon* the like, when he pulled the houſe upon his own head, and upon the heads of the Philiſtines, that had ſo *diſhonored* him? It troubled not *Abimelech* to think that he ſhould die; it

Val. r. Maxim.

troubled him (when, wretched man, he ſhould have thought of ſomething elſe) to think that he ſhould dye ſo *diſhonourably*, by the hand of a woman, *Iudg* 9.54. What hath cauſed ſo many Duells, and mortall quarrells between noble and generous ſpirits, as that ſame too quick and ſenſible apprehenſion of ſome wrong done unto them in *honour*? Do but look upon examples of Gods children in Scriptures. You ſhall finde *Eliſha* never ſo provoked, or ſo unable to diſſemble his provocation, as when he was *diſhonoured*, though it were by wanton and waggiſh children. Holy *Iob* complaineth of nothing more, than of that deriſion and ſcorn which he ſuffered from them, whoſe Fathers he would have diſdained to have ſet with the dogs of his Flock: they were men of no Name, vilet than the earth, and yet theſe men abhorred him, and ſpared not to ſpit in his face, *Iob* 30. *Miſerrimum eſt fuiſſe felicem*: he telleth in the former Chapter, in what *honour* he had lived; it went nearer therefore his heart, to be thus *diſhonoured*. We never reade that good *Nehemiah* did uſe any imprecation againſt thoſe ſworn enemies of his, *Sanballat* and *Tobijah* the Ammonite, but only upon their

their contumelious reproaches: Hear us, ſaith he, for we are deſpiſed, O our God, turn their reproaches upon their own head, and give them for a prey in the Land of captivitie. *Nehem.*4. 4. *Have mercy upon us, O Lord, cry the people*; and again, *have mercy upon us*; why? what ayl they? *We are exceedingly ſay they, filled with contempt; our ſoul is exceedingly filled with the ſcorn of thoſe that are at eaſe, and with the contempt of the proud, Pſal.*123. 3,4. What need I by more examples, ſhew you how Gods children do complain of *diſhonours*? One of the bittereſt ingredients in that Cup, which our crucified Lord did drink for us, was *ſhame* and *diſhonour*; which did wring from him that complaint in the midſt of his ſufferings, *Vermis ego & non homo, I am a worm and no man, a ſcorn of men, and the out-caſt of the people, Pſal.*22.6. And indeed in that kinde of death on the Croſſe, it is a queſtion whether the *pain* or *ſhame* is greater: but that glorious Author and finiſher of our Faith, both endured the *pain* of the Croſſe, and deſpiſed the ſhame, and is now ſet down at the right hand of the Throne of God, *Heb.*12.3. and if we deſire to raign with him, we muſt be content to ſuffer with him, and learn to contemn that

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contempt that the world ſhall caſt upon us in his cauſe: he was thus vile for us; and how vile ſoever we are for him, we are ſtill to reſolve with *David*, that we will bee yet more vile than ſo.

Good Report, and evill Report.

THe two next *Antitheta*, are *good report* and *evill report*, εὐφημία, and δυσφημία, *bona fama*, & *infamia*. δυσφημία is firſt; but how irkſome and odious that is to us, will beſt appear, when I have firſt ſhewed unto you how precious and comfortable a *good report* is: but let me tell you firſt three things. Firſt, we muſt not look for it from all men; *Wo unto you*, ſaith our Lord, *when all men ſpeak well of you*, *Luke* 6.26. It is enough if we be *well reported* of by the *moſt*; yea, it is enough, if, though we be not of the *moſt*, it be by the *beſt*. Secondly, we muſt not look for it alwayes from the *mouthes* of men. *We commend our ſelves*, ſaith S. *Paul*, *to every mans* conſcience, *in the ſight of God*, 2 *Cor.* 4 2. our perſons and actions may, peradventure, receive a good *approbation* from the *conſciences* of men, when we cannot get a good word from their *lips*. Thirdly, we muſt not look for it at all times. It is not alwayes a bleſſing, it may ſometimes do us hurt: an ill uſe ſometimes may be made of a *good report*,

if

if the proud heart of the man ſit and bleſſe it ſelf in that, for which he is *well reported*; and a good uſe may be made of an *ill report*, when a man by it is made either *cautior* or *humilior*, either more *humble* for what is paſt, or more *wary* for afterward; but a *good report* from the *mouth* of *good men*, and from the *conſcience* of evill men, at ſuch a time as it may bring honour to God, or good to us, is to be reckoned amongſt one of the greateſt bleſſings of this life; though it be no virtue, yet it hath the originall from virtue; therefore ſaith the Apoſtle, *Si qua virtus, ſi qua laus, virtus* firſt, and then *laus*, *Phil.* 1.8. 1. It is *bonum utile*, accounted a ſecond Patrimony, rather to be choſen then great riches, ſaith *Solomon*, *Prov.* 22. 1. then a thouſand great treaſures of Gold, ſaith the ſonne of *Syrach*, *Eccluſ.* 41. 12. *Aſt ego ſi bonam famam ſervaſſo, ſat ero dives*, ſaith one in the Comedy, if I ſhall keep my credit, I am rich enough. 2. *Bonum jucundum.* A good name is better then a precious oyntment, *Eccleſ.* 7. 1. There is mentioned by Saint *Baſil* τέχνη τις περιστερῶν ὀρφευτική, a certain Art of drawing of Pigeons to their Dove-houſes, in thoſe Countries, by annointing the Wings of one of them with a *ſweet*

Honeſta fama alterum patrimonium.

Plaut. in Moſtellaria.

oyntment, and it being ſent abroad, doth by the fragrancy of that *oyntment* invite and allure others to that houſe, where it ſelf is a domeſtick. Thy name ſaith the Church, to Chriſt, is an *oyntment poured forth*, *Cant.* 1. 3. *Becauſe of the ſavour of thy good oyntments*, *therefore the Virgins love thee*; And then in the next Verſe, *Draw me*, ſaith ſhe, *and we will run after thee*. A Preacher *well reported* of, ſhall not want hearers; A Phyſitian of a *good report*, wanteth not patients; The Lawyer that hath a *good report*, wanteth not clients, Nor the Schoolmaſter Schollars, Nor the Tradeſman cuſtomers, Nor the poor man friends. Thirdly, And eſpecially *bonum honeſtum*. Amongſt thoſe things that are honeſt, and juſt, and pure, which are to be thought on, there are reckoned alſo ὅσα εὔφημα, thoſe things that are of *good report*, in that fourth of the *Phil.* 8. A good man if he be not ſo good *as he is reported*, he cannot but ſtrive to be ſo good, becauſe *he is ſo reported*: on the other ſide, he is a diſſolute man that careth not what is *reported* of him. The childe of God muſt not only look to his *conſcience*, whereby he provideth for himſelf in the ſight of God; but alſo to his *good name*, providing things honeſt

in

in the ſight of all men, *Rom.*12.17. There are two things commended in the Lilly, *whiteneſſe*, and *ſweetneſſe*; there are theſe two in a childe of God, ſaith Saint *Bernard*, *Candor conſcientiæ, & odor bonæ famæ*; the candor of a good *conſcience*, and the fragrancy of a *good name*; *Nec candor ſine odore, nec odor ſine candore*, ſaith he; My *conſcience* is for my ſelf, my *good name* for others. God would have none neer to him, but ſuch as are *well reported* of; the Widow that is to be maintained at the charge of the Church, not to be received in, unleſſe *well reported* of for good, 1 *Tim.* 5.10. The firſt Deacons that were choſen, were to be men of an *honeſt report*, *Acts* 6.3. The Biſhop (take the Word in the largeſt ſenſe) muſt be a man that hath a good report of them that are without, 1 *Tim.*3.7. the neerer we are to God, the more carefull ought we to be of our credit; an *evill report* of one in that *ſacred function*, bringeth up an *evill report* upon the *function* it ſelf; an evill name of a Profeſſor, bringeth a diſcredit upon the profeſſion; and it were better that a Milſtone were hanged about our necks, and we thrown into the Sea, then we ſhould live, and by our evill life bring an evill name upon

Bern. ſerm. 71. in Cant.

the Goſpel, and ſo make the glorious name of our God to be evill ſpoken of. I need adde no more, only becauſe theſe dayes are dayes of *evill report*, wherein we do nothing elſe, but as thoſe Philoſophers in *Lucian* caſt ὅλας ἀμάξας βλασφημιῶν, whole Cart loads of evill ſpeakings, even in the faces of one another; Let me in a word ſhew, what good uſes may be made of thoſe *evill reports*.

Firſt, Let us examine our conſciences, whether they be true or no: if they be *falſe*, altogether *falſe*, then we may comfort our ſelves in the Teſtimony of a good *conſcience*; and if our adverſaries ſhould write a book againſt us, (and there be books enough written of that argument, and cryed every day up and down our ſtreets) we might with holy *Job* take it upon our ſhoulders, and binde it as a Crown to our heads, *Job* 31.35, 36. But if the *reports* be in any part *true*, then it is fit that we ſhould ly down in our ſhame; give God the glory of his juſtice, beg mercy, bear the puniſhment with patience, and give God thanks for it. *Iram Domini portabo quoniam peccavi ei*, I will bear the wrath of the Lord, becauſe I have ſinned againſt him, *Micha* 7.9. If the *reports* be not altogether

true,

true, then let us ſearch the wound a little deeper, and ſee whether we have not given a juſt occaſion to ſuch a *report*: It was ſaid of that Veſtall Virgin, that ſhe was * *Caſta quidem, ſed non eſt credita*, that ſhe was chaſte indeed, but not thought to be ſo; becauſe ſhe was more wantonly attired, then became ſuch a Virgin. It may be, though we are not ſo ill as we are *reported*, yet upon examination we may finde that we are not ſo good as we ought to be, in ſhunning the occaſions and appearances of evill, which ought to be unto us a ſufficient matter of humiliation. If we be free from giving occaſions, yet we ſhould do well to ſearch yet a little deeper, and try, whether we have not entertained ſome moroſe cogitations, and thoughts of that ſinne wherewith we ſtand charged upon *report*. It may be that that wickedneſſe hath been ſweet in our mouth, and we have rowled it under our tongue *; though we have not ſwallowed it down, yet peradventure we have not ſpit it out; and then, though * *cogitationis pœnam nemo patitur*, by the Law of man; yet it is a righteous thing with God, the ſearcher of hearts, by falſe *reports* to puniſh that ſin which hath found ſo kinde an enter-

* Ovid Faſtor. lib. 4.

* Iob 20. 12.

* Digeſt. lib. 48. Tit. 19. de pœnis

tainment, or ſome other ſin wherein we have lyen without repentance.

But Laſtly, It may peradventure pleaſe God in mercy, that ſuch a *falſe report* ſhould be charged upon us at *this time* unjuſtly, that we may be the more carefull of our wayes, and watchfull over our hearts, with an holy jealouſie againſt that ſin, leſt we be juſtly charged with it *another day*: Good God teach us to make this good uſe of *evill reports*. And ſo I have done with *evill reports* in generall, and come now to one *evill report* in particular, which cannot but much trouble a true ſervant of God, to be counted a *Deceiver*, when he is *True*.

Vt ſeducturet & tamen veraces.

AS *Deceivers* ſaith the Apoſtle, and yet *True*. There is no lyer that would willingly be accounted a lyer: we ſee how ready ſome are, while they are lying, to preſent death upon the point of a ſword to the man that ſhall give them the lye: There are no falſe Prophets, not *Zedekiah* whileſt he oppoſed *Michaiah*, nor *Hananiah* whileſt he oppoſed *Jeremiah*, or any other of them, who would be accounted a falſe Prophet; they would be accounted as *true*, and yet were *deceivers*;

deceivers; as *Paul* and *Timothy* here were accounted *deceivers*, and yet were *true*. One especiall reaſon given by good Authors, why *Jonah* ſhould be ſo angry, and ſo very angry, that *Nineveh* was ſpared, was his own *credit*, that he might not be thought a *falſe Prophet*, as a *deceiver*, being *true*. *Jeremiah* alſo, when the Princes would have put him to death, as a falſe Prophet, regarded not his life, but ſtood in defence of that *trueth*, which he had ſpoken. *I am in your hand*, ſaith he, *do with me as ſeemeth good and meet unto you. But know yee for certain, that if you put me to death, ye ſhall ſurely bring innocent bloud upon your ſelves, and upon this Citie, and upon the inhabitants thereof; For of a trueth, the Lord hath ſent me unto you, to ſpeak all theſe words in your ears*, *Jere.* 26. 14, 15. So our Saint *Paul* oftentimes vindicates his *Credit*, and ſtandeth upon his ſincerity in Preaching the Goſpel; *We are not*, quoth he, *as many men are, which corrupt the Word of God*, καπηλεύοντες, ſeeking to vent their adulterate deceitfull wares, or as Vintners doe mix their Wines; *But as of ſincerity, as of God, in the ſight of God, ſpeak we in Chriſt*, 2 *Cor.* 2. 17. And ſo in another place of this Epiſtle, *Not walking in craftineſſe, nor handling the Word of*

God

God deceitfully, but by manifeſtation of the truth, commending our ſelves to every mans conſcience in the ſight of God, 2 *Cor.* 4. 2. And this is it, which every faithfull Miniſter of Jeſus Chriſt, ſhould eſpecially ſtand upon (*For curſed is he that doth the work of the Lord deceitfully*, *Jere.* 48. 10.) that his words be the words of *trueth* and *ſoberneſſe*. Let the world judge as it will of the manner of our preaching; ſometimes they ſay we are too hot, ſometimes too cold; ſometimes too learned for them, ſometimes too unlearned; ſometimes too high, ſometimes to plain; ſometimes too ſharp, ſometimes too pleaſing: Let the world ſay what it will, if we ſpeak the *trueth* in Chriſt, our conſciences bearing us witneſſe in the holy Ghoſt, the guide of our conſciences, that we lye not, keeping back nothing that is profitable to the people, but declaring unto them the whole Counſell of God; we may, then finde joy and comfort to our ſouls, when all the comforts ſhall fail us, that the world can yeild us: And thus have I ſhewed you what a Miniſter of Jeſus Chriſt *may paſſe* thorow; I ſhall now come to the ſecond point, and ſhew you, that it is the lot of many a dear ſervant of God *to paſſe*, thorow them all.

AND where ſhould I rather begin to give an Inſtance, then in our Crucified Lord? one day *honoured*, when he rode into *Jeruſalem*, bough's and Garments ſpread in the way, with a joyfull ſhout of an *Hoſannah*, *Bleſſed is he that cometh in the name of the Lord*, *Hoſannah in the higheſt*; and the fifth day after moſt *ſhamefully diſhonoured*, with a continuing cry of *crucifie him*, *crucifie him*. In which kinde of death, there may be doubted, as I ſaid before, Whether there were more *pain*, or *ſhame*: but pain enough to ſatisfie for our pleaſure, and ſhame enough to ſatisfie for our pride. There's for *honour* and *diſhonour*: Now for his *good report* and *evill report*; Let me tell you how ſometimes, he was reported to be a Prophet, a great Prophet, a Teacher come from God; That he was *true*, and taught the way of God in *Truth*, and cared for no man, and regarded not the perſon of men, and laſtly that he did all things *well* *: At other times you ſhall finde him *reported* to be a blaſphemer, an enemy to *Cæſar*, a Seducer of the people, a gluttonous perſon, and a Wine-bibber, a friend of Publicans and ſinners, a Samaritane, and one that had a

2. *Point.*

* Mark 7.37.

Devill, and one that wrought by *Beelzebub* the Prince of the Devills : It were a wonder if they ſhould not call him a *Deceiver* too, yes they did ſo ; *For whilſt they murmured againſt him, Some ſaying, he was a good man, others ſaid nay, but he* deceiveth *the people, Joh.* 7.12. And the chief Prieſts and Phariſees in plain words to *Pilate,* call him a *Deceiver,* ἐκεῖνος ὁ πλάνος, *Matth.* 27.63. *We remember this Deceiver ſaid,* and yet though he was held as a *Deceiver* ; yet he ſhewed himſelf *true* in that; for *prædixit & revixit,* he foreſaid it, and did it in his due time.

Let me give you an other inſtance in our Saint *Paul,* You have heard, how at *Malta* he was *honoured* with much *honour,* and laden with neceſſaries : You ſhall read at *Philippi, Acts* 16.23. how much he was *diſhonoured,* and laden with many ſtripes, πολλὰς πληγὰς, in the place before, now here πολλαῖς πληγαῖς ; But you will ſay theſe were at two ſeverall places, look *Acts* 14. and you ſhall finde him *honoured* at *Lyſtra,* more then was fit for a man to be *honoured.* He and *Barnabas* had much adoe to keep the people from ſacrificing to him, as to a God, and preſently after (it is generally beleeved the ſame day) they ſtoned him with

with ſtones even to death, as they ſuppoſed (for they ſuppoſed him to be dead) and dragged him (like a dead dog) out of the Gates of the Citie. Oh the inconſtancy of humane favour! I cannot but think how the Athenians in *Plutarch*, uſed *Demetrius Phalareus*, they ſet up two hundred Statua's to his *honour*, and took them every one down again while *Demetrius* was yet living to his *diſhonour*; and that before either * ruſt had ſpoiled them, or duſt had ſoiled them. But what do I alledge out of theſe Hiſtories, examples of the vulgars inconſtancy, *diſhonouring* where they have *honoured* one day, and *honouring* where they have *diſhonoured* another: Nothing formerly hath been more *honourable* at home, or *admirable* abroad, then the Engliſh Clergy, nothing grown now more *deſpicable*: * Saint *Chryſoſtome* complained of the like in his time, that all things were turned upſide-down, and brought to confuſion, that the Church Governors were not *honoured*, no *reverence*, no *fear* yeilded to them, ἄμιμα πάντα, ἄτιμα πάντα. But good God, how much worth, how much learning, zeal, pietie, religion, in ſome Governours of the Church have we ſeen ſhamefully trampled on, under the dirty

* *Cum nullam earum, aut eruga atterat aut pulvis ſordidaverat.* Plut. Apoth.

* Νυνὶ δὲ πάντα ἀνάκλιτα, καὶ ἀνάτρεπτα. Chryſoſt. in 2 Tim. cap. 1. hom. 2.

feet of ſome Sectaries in their ſcurrilous Libels and Pamphlets ? I know none, I ſpeak it in the preſence of God, that have done better ſervices to the Reformed Churches againſt *Popery*, by their *Writings* and *Preachings*, then ſome Reverend Fathers in our Church have done * ; Whereof ſome are fallen aſleep, and ſome remain to this day, and long may they live, to the performances of the like ſervices. Who hath ſo plainly diſcovered unto us [1] *THE GRAND IMPOSTURE OF THE* (now) *CHURCH OF ROME* ? Who hath ſo openly laid before us [2] the Superſtitious, Sacrilegious, and Idolatrous Abominations of the Romiſh Maſſe ? Who hath ſo fully manifeſted [3] the Antiquity of our Religion, and ſatisfied all ſcrupulous Objections, which have been urged againſt us ? Who hath ſo evidently demonſtrated

* I mean beſide thoſe Martyr-Biſhops, *Cranmer, Ridley, &c.* in Queen *Maries* dayes) ſuch Biſhops as have been in the Church of *England* and *Ireland*, ſince the beginning of Queen *Elizabeths* Reign, as namely, Archbiſhop *Parker*, to whoſe care we are beholding for moſt of our ancient Hiſtories. Biſhop *Bale Oſſorienſis Epiſcop.* for his many Volumes. Biſhop *Jewel* for his Works. Archbiſhop *Sandys* for his Sermons. Biſhop *Biſſe* for his book intituled, *The Difference between Chriſtian ſubjection, and unchriſtian Rebellion, &c.* Biſhop *Andrews* for his *Polem.* Biſhop *Buckridge* for his Book, *de Poteſtate Papæ in rebus Temporalibus, &c.* Biſhop *Abbot* of *Salisbury* for his Book in Defence of Maſter *Perkins*. Biſhop *Babington* for his Works. Biſhop *Lake* for his learned Sermons. Biſhop *Devenant* for his *Prælectiones de dualus in Theologia controverſis Capitibus, &c.* And other Tracts. Biſhop *White* for his Book againſt *Fiſher*. Biſhop *Carleton* for his Book againſt Arminianiſme. The Lord Primate of *Armagh*, never to be mentioned without honour, for his unparallel'd Works : and many others. (1) See Biſhop *Morton* his Book of that Argument. (2) See his Inſtitution of the Sacrament. (3) See his *Catholike Appeal* with many other of his accurate and learned Treatiſes againſt the Romaniſts.

[4] the

[4] the Pope to be The *Antichriſt*? Who hath ſo fully cleered that high point of [5] Juſtificati-on, and overthrown the Popiſh Doctrine of merits? Who hath ſo cleerly ſet down [6] the beginning, progreſſe, and encreaſe of the My-ſtery of Iniquity, from the birth of Antichriſt, to his full Age, out of manifold Records of Antiquity? Who hath given us ſo wholeſome [7] a Preſervative againſt all Popiſh Inſinuati-ons? In a word, who have approved them-ſelves the worthieſt Champions, moſt wil-ling, moſt ready, moſt able, to oppoſe all Popiſh, Antichriſtian, Arminian, Pelagian Doctrine, then ſome of Theſe who have been ſtiled in the late Pamphlets, Popiſh, Anti-chriſtian, Arminian, Pelagian Biſhops? It is no open enemy that hath done this wrong, but the men of this *Land*, and children, as they would be thought to be, of this *Church*, that have *diſhonoured* theſe Worthies, that have been an *Honour* to this *Church* and *Land*. As for us Miniſters of the Goſpel, of inferi-our rank, who have alwayes preached the ſame divine Truth (ſome of us in the dayes of Queen *Elizabeth*) and have received that mercy from God, to be faithfull in holding the ſame profeſſion, without wavering or

(4) See Biſhop *Downham* his *Diatribe de Antichriſto*, and Biſhop *Abbot* of the ſame Argument.
(5) See Biſhop *Downham* his Treatiſes of Juſtification.
(6) See Biſhop *Uſher* his *Hiſtorica Explicatio* of that Subject.
(7) See Biſhop *Hall* of the old Religion.

warping unto this day; how are we at this time (only becauſe we walk in the way of the Church, and ſtudy the peace of it, deſirous to yeild obedience to God and our Superiors?) how are we I ſay θεατριζόμενοι brought upon the the Stage? *Heb.* 10. 33. traduced as *Baals* Prieſts, derided, contumeliouſly uſed, reproached in our ſtreets, our Churches, our Pulpits, accounted περικαθάρματα καὶ πεψήμα, the filth of the world, and the off-ſcouring of all things, a Spectacle to Angels and men?

But holy Brethren, to come to my third point, wherein I ſhall make the uſe of all this; We may approve our ſelves, to be the true Miniſters of Jeſus Chriſt; if that neither *honour* puffeth us up, nor *diſhonour* diſheartneth us; if neither a *good report* doth make us proud, nor an *evill report* faint-hearted, but can paſſe through all theſe, *honour* and *diſhonour*, *evill report* and *good report*, counting nothing in life, nor life it ſelf dear to us, ſo as we may finiſh our courſe with joy, and the Miniſtration which we have received of the Lord Jeſus Chriſt.

To that end let me tender theſe things briefly to your conſideration.

Firſt, That this Viciſſitude of *honour* and *diſhonour*,

diſhonour, *evill report* and *good report* is from the Lord, who muſt be allowed to do what ſeemeth good in his eyes. The time was, we do confeſſe with thankfulneſſe, that the people did eſteem us as the Miniſters of Jeſus Chriſt, that they knew us, and did acknowledge us worthy, and accordingly had us in exceeding great love, ὑπὲρ ἐκ περισσοῦ ἐν ἀγάπῃ, for our works ſake, that they made ſhew that they could have pulled their eyes out of their head, to have done us good, that they *honoured* us with much *honour*, and laded us with neceſſaries, and plentifull proviſion for our encouragement, to the work of the Miniſtery. Have we received ſo much good at the hand of God, and may we not now with patience receive ſome evill? *There is no evill done in the Citie in this kinde, but the Lord hath done it*, *Amos* 3.6. God hath bidden them to curſe us, and revile us, and traduce us, and load us with all theſe contumelies and reproaches; and it may be theſe things being ſanctified to us, God may do us good for all our reproaches this day; we ſhould conſider that as it cometh not without due deſert, ſeeing God is *juſt*, ſo it ſhall not paſſe away without due profit, ſeeing God is *good*.

Conſider

Conſider again, That there is nothing can come from the hand of this God to his ſervants, but it cometh in the nature of a mercy: while we were *honoured*, it was in mercy to encourage us; and now we are *diſhonoured*, and our ſouls filled with contempt, it is done in mercy to admoniſh us to walk, both more *humbly* with God, and more *warily* with men.

Again, It is but the pride of our hearts that makes us ſo impatient of every light *diſhonour*; for if we were as we ſhould be, vile in our own eyes, it were nothing, nothing to be vile in the eyes of others. Beſides, hear what our Lord ſayes to his Diſciples, *Bleſſed are you when men ſhall ſay all manner of evill of you, falſely for my ſake: rejoyce and be glad; ---For ſo perſecuted they the Prophets that were before you*, Matth. 5. 11, 12. The Prophets before the Apoſtles were thus perſecuted; the Apoſtles, and all the Worthies, ſince the Apoſtles dayes have been ſo perſecuted in their ſeverall Generations; and our bleſſed Lord the Head, both of Prophets and Apoſtles, hath been, as you heard before, perſecuted in like manner.

Now the Diſciple muſt not look to be above

above his Maſter, *nor the ſervant above his* Lord. *It is enough for the Diſciple, that he be as his* Maſter, *and the ſervant as his* Lord: *If they have called the Maſter of the houſe Beelzebub, how much more ſhall they call them of his houſehold? Matth.*10.24,25.

Laſtly, Behold there is a Crown in the right hand of Chriſt, and the word upon it is τῷ νικῶντι, To him that overcometh. Brethren let us hold faſt that which we have, and let no man take away our Crown, let us hold on ſtill ὀρθοτομεῖν to divide the Word of God aright, and ὀρθοποδεῖν to walk with a right foote in the profeſſion of it: *Et innocenter agere, & ſcienter prædicare*; not ſtudying ſo much to have our gifts commended, as to have God glorified, the conſciences of the people edified, their lives reformed, and their ſouls ſaved: And then if we finde favour in Gods ſight, God may bring us again into favour with men; but if he thus ſay, I have no delight in you, nor in your ſervices; Behold here are we, let him do to us, as he pleaſeth.

He that paſſing through honour and diſhonour, as Saint *Paul* did, can ſay as Saint *Paul* ſaid, *I have fought the good fight, I have*

finiſhed my courſe, I have kept the faith; that is, *I have kept it,* may aſſure himſelf of a *Crown of Righteouſneſſe laid up for him,* Which the Lord the righteous Judge ſhall give him that day, and to all them that love the appearing of the Lord Jeſus Chriſt; To whom with the Father, and the bleſſed Spirit, Three Perſons, one True, Immortall, Inviſible, only Wiſe God, be given all honour, glory, Dominion and power, now and for ever.

Amen.

FINIS.

3

LVCIFERS LACKY,

OR,

The Devils new Creature.

BEING

The true Character of a dissembling Brownist, whose life is hypocriticall, instructions Schismaticall, thoughts dangerous, Actions malicious, and opinions impious.

With the Relation of their repulse from the Parliament house upon Thursday the 4. of *December*

And the reason why Constables had warrants in the City and Liberties of *London* to take up men to guard the Parliament-house upon *Friday* the 12. of *December*, 1641.

LONDON, Printed for *John Greensmith*, 1641.

LVCIFERS Lacky,

OR,

The Divels new Creature.

IT is but very requiſite that J ſhould begin this ſhort Treatiſe with the words of our Saviour, that a Kingdome divided cannot ſtand. Oh then poore *England* in what a miſerable eſtate art thou groaning under the burthen of ſo many Divitions.

Thy Townes and Cities are filled with a company of *Yeas* and *Verilies*, whoſe tongues and harts doe as much differ as truth and errour, they plead for conſcience forſooth, & they will hazard their eares rather then looſe the truth, they ſtand in defiance againſt Biſhops, and the Booke of Common Prayer with them is abhominable, the Lettime hath too many by's in it, in which judgement (in my opinion) they ſell their reputations and pawne their credits to the Arch-Broker the Divell, who at the laſt day, the day of judgement

will require more then ten in the hundred of them. The Tap as they professe is abhominable, and yet they doe Idolize the Tub, which as they suppose doth consecrate their devotion instead of a Pulpit, the Congregation being assembled, rather dissembled in a Barne top.

They affirme that Papists are damned, Arminians shall not enjoy Heaven, for why, they are like to a greene stick which doth bowe too much.

They pitty Adamites and doe proffer them garments because they know they will not receive them, they seeme more innocent then Doves, and yet will be accounted as wise as Serpents.

They professe they will honour all teachers vnlesse the Pope, and yet will be ready to raise an vnnaturall siege against their owne Father if hee doe but crosse them.

They would be accounted all friends to Downright, but yet cannot effect plaine Dealing or *Tom-tell-troth*.

They love their Neighbour as themselves, they say, but they must not then if Males be Widdowers or being married have vnhandsome wives.

They say they would have Religion reformed, and the true Church onely to be adored, adored say I, the Parson may chance to have a scrape on the Sunday morning, and it shall be accounted no prejudice to their Hobnayles, otherwise all outward worship and Ceremony, and that their seeming Piety doth spit, at the name of Jesus no knee must bow except that of the heart, although hee

that ſaved the one, ſaved the other, and hee that made the one made the other.

This ſort of people were not once a handfull, and then crept in corners, but now they are like to the Ægyptian Locuſt covering the whole Land, and they will rule Religion, not Religion them, or elſe they will goe againſt Religion, as the *Iewes* did to meet our Saviour with Swords and ſtaves, and there is not amongſt them onely one *Iudas*, but many which ſeeke to betray it.

And yet are there amongſt this holy aſſembly (as they tearme themſelves) as many ſeverall opinions, as men, which will eaſily be made manifeſt by their laſt Congregation in the Malt-houſe of one *Job* a Brewer, the number being about ſevenſcore, there had every one a Religion by himſelfe, and every one a nigher way to Heaven than the other, each ſhewed his opinion, which to relate it would be too tedious, but their ambitious zeale was ſo hot, that in ſnuffe each left the other, but not long after the Reverend Box-maker elevated as high as little St. *Bartholmewes* Pulpit, where he threw more ſtones againſt the Biſhops and the booke of Common Prayer, then little Boyes uſe to doe Snow-balls in the time of Winter.

What ſhall I ſay of this ſort of people? Shall I commend their Actions? God forbid.

They goe about to rob *Levi* of his due, and it is to be feared leaſt that vnawares they deceive the Tribe of *Iudah*.

Twice have their troopes been collected being

ing armed with Swords and ſtaves, and what place have they gone to beſiege, a place of no leſſer conſequence then the Parliament houſe. The firſt day was upon Thurſday the 4. of Decemb. the ſecond upon Friday the 12 of December, upon the firſt day the Trayne Band ceazed upon them, not knowing otherwiſe but that they came againſt the Parliament houſe, but their plea was they came to defend the truth, but it was very true that many of them were committed to priſon.

Vpon Friday notice was given to the Parliament, how that their number was ſo great, ſo that inſtantly there was warrants ſent vnto each Conſtable to command ſuffieient men, with ſwords, and Halberts, to guard the Parliament houſe from Schiſmaticall oppreſſions all ſchiſmaticks good Lord either convert, or confound, that this Kingdome may conclude of nothing, but what may be pleaſing in thy ſight.

FINIS.

When Women Preach, and Coblers Pray,
The fiends in Hell, make holiday.

4

EXTRAORDINARY NEVVES from Constantinople,

November the 27. 1641.

Being a Letter sent from thence to the Lord *Dominico*, *Mugliano*, *Florantino*, dated the second of *September*. 1641.

Conteyning a most certaine and true Relation of the late and strange visions, with the aspects of two Commetts or blazing Starres with forked Tayles.

Appearing to the great Turke, and perpendicularly hanging over his *Seraglio* in *Constantinople*, as also his incredible dreames, together with their Interpretation by the wisest of his Divines, Astrologers, and Magicians.

Written in French, and faithfully Translated by *W. C.*

LONDON,
Printed for *Francis Constable*, and *John Thomas*.
1641.

EXTRAORDINARY NEWS

FROM

CONSTANTINOPLE,

Being a Letter from Ibrahim to the Lord Dominic, Alguazil, Interpreter, and Secretary of State, &c.

Concerning a most certain and true Relation of the late and strange Success which the Affairs of the Grand Seignior have had in

Hungaria.

Appearing to the great Turke, and particularly Unfolding over his Sorrow in Constantinople, as also his incredible Anxieties, together with the Interpretation by the Divines, Astrologers, and Magicians.

Written in French, and lately Translated by me.

LONDON,

Printed for Francis Coles, and John Wright,

Extraordinary newes from Constantinople,

Novemb. 27. 1641

being a Letter sent from thence to the Lord *Dominico*, *Mugliano*, *Florantino*, dated the second of *Septemb.* 6. 1641.

IT is a wonder to all the world, that in the selfesame time, that the Imperiall Councell was in Labour to Accommodate the King of *Hungary* with the great Turke, there were published throughout all *Germany*, Prognostications of the Ruine of the Turkish Empire, by that of *Germany*, some tooke these impressions at the first sight, onely for dreames, as their whimsie braines apprehend it, and their bould Interpretations accompanyed with so many circumstances, of which wee have received other newes, but by the selfe same writing, so that many imputed all to be but the Ruings of some craft braines, But the most aviled believed that it was an Artifice, though something grosse, to appease the discontentment of those who found it strange to reduce and unite the King of *Hungary* to the Turke, to oppose which as heretofore it hath beene said, the Empire was Established: be it what it will, *Italy* and *Germany*, having both had their

part in this newes, I will give it you, such as it was ſent to us under the name of a Letter from *Conſtantinople*, to the Lord *Dominico*, *Mugliano*, *Florantino*, dated the ſecond of *September* 1641.

From the tenth of *Auguſt* laſt, to the 13. of the ſame Moneth there was ſo furious a winde in the plaines neere unto *Conſtantinople*, that it did diſroote and blow up many Trees, and ruinated a great number of ſtately Edifices, and amongſt thoſe perſons who received great loſſe, it is particularly obſerved, that foure of the Turkes grand Couriers, and a Captaine of his Troopes, were by the violence of this Tempeſt, throwne into deepe precipices, and were never ſince ſeene: This tumbulent ſtorme was accompanied with ſo many fearefull Thunders and Lightnings, that it killed many of his Ianizaryes, not farre from his owne *Seraglio*, and this Lightning and Thunder was followed with ſo great a Raine, that a good part of the Territories of *Conſtantinople* were ſwallowed up, and the fields converted into a Matſh or Bog; all this was made the more fearefull and deſtroyable by the Aſpect of two Commetts or blaſing ſtarres with double tailes, or forked poſteriums.

The one of which appeared from two of the clocke in the morning untill midnight, juſt over againſt the great Turkes *Seraglio*, and the other over the Church or Moſque of *Sancta Sophia*, from three of the clocke in the afternoone till five a clocke the next morning: theſe ſtrange ſights did affright and amaze all the Turkes in generall, but now behold what more troubled the great Turke in particular.

The Twelft of the ſame moneth, about three of the clocke in the Morning, the great Turke dreamt, that hee was ſeized upon by many Lyons, the greateſt of which having

ving bitten him upon the breast, his excellency made so great a cry and noise, that all his guardes run up to him in Armes, beleeving that some suddaine disaster or misfortune had befallen him; But the great *Turke* commanded them all to retire, after he had assured them, that he had received no harme, and so his excellency pleased to fall asleepe againe, but upon breake of day he had a second vision of many *Centaures*, who made and fought a bloody Battell one against the other, after this there came from the East a great number of *Griffens*, who fell upon the *Centaures* with such a fury, that they put them all to flight, one part of them retired into Pits, and Caves to hid themselves, and the other joyning themselves unto the *Griffens*, killing the most part of the *Centaures*, who had retired themselves into pitts and Caves, the grand *Turke* seeing this disorder, would needes assist them, with a flaming sword in his hand, but as he list up his sword against the *Griffens*, the Eagle conducting them, disarmed him, upon which the great *Turke* being surprised, awakens with so great confusion and trouble, at these visions and apparations, that he must needes know the signification of these, and the foregoeing commets, for the accomplishment of which he commandes, all his Divines, Astrologers, and Magicians, and other the wisest men of his confines, who undertake to foresee thinges to come, to make their addresse to *Constantinople*, within tenne dayes after the publication of this his decree, under paine of perpetuall banishment from out his Empire, which Divines came at the time prefixt, in great numbers, unto whom his excellency having declared punctually his visions, and the appearing of the two blazing commets.

Hee expressly commanded them, to tell the explicati-

on

on within three dayes, without any disguising of the truth, although he should wish the contrary, if it might prove against himselfe, at last they all assembled upon that subject, where after long time spent in the conference and dispute, they withdrew themselves, each apart, the better to recollect their thoughts, then conveening the second time, they found themselves all of one opinion, whereupon they made choice of one of the most ancient, and the most gravest amongst them, named *Mossa Egyptiano*, to give a true accompt to the grand *Turke*, of the Interpretation which they had agreed upon of his dreames, so that the third day being expired, the fornamed *Mossa Egyptiano*, come to make his report to his excellency, which he did after this manner.

Our thrice invincible Lord, thy highnesse having permitted us to relate unto you without dissimulation, the true explication, of the two cometts and visions, which thou hast propounded unto us, after we had exactly considered, and calculated the conjunction of the planets, with thy excellencies, Nativity, which gave us no small insight in this our divination.

Let thy highnesse know, but be not astonished, since that the evill influences of the starres, may yet be our masterd by thy wisdome) that the present estate of the Cælestiall signes, following the opinion, of *Ptolomee*, and of all the Astrologers, who joyntly accord, it to signifie a dimunition of thy states, and a rebellion of thy subjects.

First, For the Lions which thou sawest in thy sleepe, they represent the Christians, who joyning themselves together, shall unanimously oppose themselves against thy highnesse, and shall become Masters in a short time of the most part of thy Kingdomes.

Secondly, The Lion which seized upon thy breast, shall be

be an Emperour of the Christians, who shall chase the from thy throne.

Thirdly, That the *Centaures*, which fought each against another, doth demonstrate thy subjects, who shall beate one, another, and shall destroy themselves by rebellious and civill warre.

Fourthly, that the *Griffons* signifie, a great army of the same Christians, who shall overclog, and suppresse thee. The head and Cheiftaine of which, represented by the Eagle, who hath taken away thy sword, which thou didst hold in thy hand, shall deprive the of thy Imperiall seate.

Fiftly, that the two comets with their double Tailes, represent the power of the same Emperour.

And that which yet more confirmes us in this opinion is, that they have appeared over thy Seraglia, and over the principall Mosca of this City.

Know then thrice Clement Prince, that all our Ancestours have beleeved, as we also beleeve our selves, that thy raigne shall be the last of the *Turkes*.

To which must be added to this divination of his sages, that as the Monarchy of the *Turkes*, tooke his beginning from the yeate 1300. Vnder *Albert* the first Emperour of the house of *Austria*, so it shall end under an Emperour of the same house, which they say is the King of *Hungary*, the most powerfull and the most happy that the Romanes have had since *Iuliuss Cæsar*.

The newes in the letter addes thus much, that after this interpretation, and Paranymphe of the King of *Hungary*, the Diviners withdrawing themselves, the great *Turke* fell into a profound meditation, & amazement upon this their sad sentence, and so rising from his seate, he commanded that these diviners should be speedily recalled, whom he instantly

inſtantly cauſed to be impriſoned; and that the next morning they ſhould make many litle houſes of ſtraw, in the forme of a Cage without a bottome; into which he ſeverally made them all be put, and ſoone after cauſed every one of theſe Cages to be drawn up into the Aire by foure ſtrong men; and putting fire with powder, and pitch, he made them paſſe and repaſſe many times, burning as they were upon the heades of thoſe miſerable diviners, and Aſtrologians, who notwithſtanding were not at all hurt, no not ſo much as blackt, or ſinged by the ſmoake of the Powder, or flame of the Pitch; all which being beheld by the inhabitants of *Conſtantinople*, they were greatly aſtoniſhed at this miracle, inſomuch that ſome of them procured themſelves to be baptized, but privately, nevertheleſſe the grand *Turke* was in ſuch ſort ſurpriſed and amazed, that he was three dayes without giving audience, and diſpatched many poſts throughout his dominions to raiſe and Leavy men of warre, fearing leaſt the Imperialls ſhould hereafter come upon notice of this newes, to revoke and call in queſtion, our faith and mahometan beleife.

FINIS.

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A

COPPY OF THE PRISONERS

JVDGMENT CONDEMNED TO DY

FROM NVGATE

On Mundaie the 13. of Decemb: 1641.

VVith the Examination of the Bishop of Calcedon, and the rest of the Iesuits condemned to die: and the names of the other prisoners condemned, and the matter for which they suffer

VVhereunto is added the names of those who deny the oath of Supremacy.

Shewed first to the Officers of the prison and after to one of the Iury that so the truth might be printed.

London,
Printed by Thomas Paine: in Goldsmiths-Alley in Red-Crosse-streete 1641

The Statute of this Land.

FOr any Jesuite, Priest, or other Ecclesiasticall person (borne within any the Kings Dominions) and made by any authoritie from the Bishop of *Rome*, to come into, be, or remain, in any of the Kings Dominions, contrary to divers Statutes made for the safetie of the Kingdome, since the first of Queen *Elizabeths* Reigne, is high Treason; To receive, relieve, aid, or maintain, any such Iesuite, &c. (being at libertie, and knowing him to be a Iesuite, &c.) is Felonie, without benefit of Clergie. 27. *Eliz. cap.* 2. *P. Jesuit.* 1. 101.

The judgement against the *Jesuites.*

1. THe first of them that was convicted by *London* Iury, was one *Abbot, alias Rivers*, who was convicted of high Treason, for executing the office of a Romish Priest: being borne in this kingdome, and received Orders by Authoritie from the Bishop of *Rome*, for which he was condemned

to die as a Traitor, and to be drawn to the gallows on a Slead.

2 Alſo one *Wilmore, alias Wigmore, alias Turner*, an Engliſhman alſo; was found in the ſame nature guilty of high Treaſon.

3 *John Hammond, alias Jackſon*, was condemned by the clear evidence of a Captain and others, to be guiltie of high Treaſon, for officiating under the Pope, to ſeduce many people where he came to Popery: he was carried thither in a Sedan, he ſaid he was the Queens Servant.

4 *Edmond Canon*, (called the Biſhop of *Calcedon*) who was an Engliſhman born; and coming before the Bench to the Barre, and being there to anſwer for himſelf, deſired that he might have a Chaire to ſit down, in regard of his age: which favour was granted to him; ſo that he anſwered before them ſitting in the ſaid Chaire, and held the Recorder a great while in examining of him, in defence of the *Romiſh* Prieſthood; pleading for ſome particular circumſtances of favor by ſome grounds which he alledged. But the Recorder anſwered him worthily, that that place was for juſtice, and not connivance (or to that effect) this Biſhop of *Calcedon, Edmond Canon* (as before) as it was then reported, ſeduced many people to Poperie a long time; And a particular Countreſſe of this kingdome was then inſtanced before the Bench.

Report came in againſt him alſo, that he had an office of a Treaſureſhip, and was Treaſurer for the Papiſts under him in this kingdome, who was adjudged alſo to be hang'd, drawn, and quartered, as before.

5 *Walter*

5 *Walter Coleman*, a tall black man, being alſo charged with high Treaſon for officiating in this his native Countrey, as a Prieſt under the Pope, and by his Authoritie: but could ſay very little, and was convicted of high Treaſon alſo.

6 *Edmond Pryer* alſo an old man, of a great age, and very feeble, in ſo much that he could ſcarce go at all, was convicted of high Treaſon for the ſame fact.

7 *Peter Wilford*, a great notorious Ieſuite, who had ſeduced abundance of people to Popery (as it was there reported) and cauſed ſome to go out of the Land to live in other Countries; who kept a Maid in his houſe, that was troubled with the Mother, by whom he ſeduced many people to beleeve that ſhe was poſſeſt, and that he wrought ſtrange wonders upon her by Popiſh rights and cuſtomes, which he uſed with her, his croſſing her breaſt, Popiſh charmes, and ſuch like notorious Innovations of Popery he cauſed amongſt many people, that notwithſtanding his peremptorineſſe and bold carriage, he was clearly proved to be guilty of high Treaſon, and therefore condemned to die, as before.

There was alſo one *Henry Rickman* of St. Sepulchers Pariſh, and another called *Henry Mineſt*, but nothing could be proved againſt either of them, whereby they were found guiltie as the other ſeven were.

A Speech made by one of them to this effect.

I Am, and if it ſhall pleaſe this Honorable Bench, an Engliſhman born, and a profeſſor of the *Romiſh* faith;

faith; and whereas I am queſtioned for the office of prieſthood, it is a moſt honorable calling, the excellencie whereof I am unworthy in the leaſt degree to officiate. I will not accuſe my ſelf, here I ſtand before you; whoſoever can accuſe me really of it, let them come forth againſt me.

8 *Charles James*, an handſome gentile young man, was convicted for Robery and Burglary.

9 *Garrat Conoway* a young proper man was convicted for Burglary.

10 *Matthew Tedder*, a young gentleman, was convicted for Burglary, which was found out by occaſion of his robbing of a Carrier: amongſt which his Robbery, was carried away a peece of red Bayes; for he being taken of ſuſpition for the Burglary, the ſaid Carriers Bayes was found in the houſe which was robbed: which the Carrier hearing of, went to ſee the ſaid *Tedder*, and (as it hath appeared) knew him to be one of the men that robbed him: for which he was convicted.

11 *Edward Sanford* was convicted, for Horſe-ſtealing, for it was proved againſt him, by one *Richard Bird*, who found him with the Horſe in Smithfield.

12. *John Hodskins*, a fine Scholler, a pretty fellow, yet wanted grace.

13. *John Davis*, a luſty ſtout perſonable man.

14. *Francis Middle-field*, a pretty Youth, and a good Scholler, convicted of fellonie.

15. *Francis Fleming*, was convicted of Manſlaughter, for cutting of a mans left hand, and ſlew him therby: coming into an ancient ſhood-makers

ſhop,

ſhop, abuſed him in his own ſhop, and threw the ſhooes at his head, ſo the ſhooe-maker returned harſh words back again to him, which moved the ſaid *Fleming* to draw his Sword: and ſtriking at his head, the ſaid ſhooe-maker held up his arme to ſave himſelf; wherby juſt at his wriſt, his hand was cut off, he bled about a pottle of bloud, as witneſſe declared: and after 2 dayes languiſhing in miſery dyed of it.

16. *Steeven Wooldright*, Convicted for Fellony.

17. *John Weſt*, Convicted for Fellony.

18. *Thomas Randall*, an High-way-man.

19. *Edward Dawſon*, an High-way-man.

20. *William Bennet*, an handſome perſonable yong man, Convicted for Fellony.

21. *Henry Smith*, an High-way-man.

22. *Spooner*, Convicted of Treaſon, for Coyning, the moſt of his Coyne was halfe-crown-peeces, and ſome ſhillings, and ſix pences: three pound of his Coyning, was ſhewed in the Court, he was an ancient man, and as did appeare, had uſed it a long time.

23. *Thomas Rayward*, for Horſe-ſtealing.

24. *Mathew Chenering*. }

25. *Elizabeth Lee*. }

Both of them, for ſtealing of a Cloake, a Gentleman, (as ſhe ſaid) was to lie with her the ſaid *Eliz. Lee*, and the meane while *Chenering* conveyed a way the Cloake.

26. *Thomas Gates*, for Horſe-ſtealing.

27. *James Evans*, a Serving-man, for breaking of an Houſe.

28. *Edward*

28. *Edward Hartford*, a Cookes Boy, ſometime ſervant at the Caſtle in *Pye-Corner*, for Rape, and Buggry.

29. Another man, for Fellony.

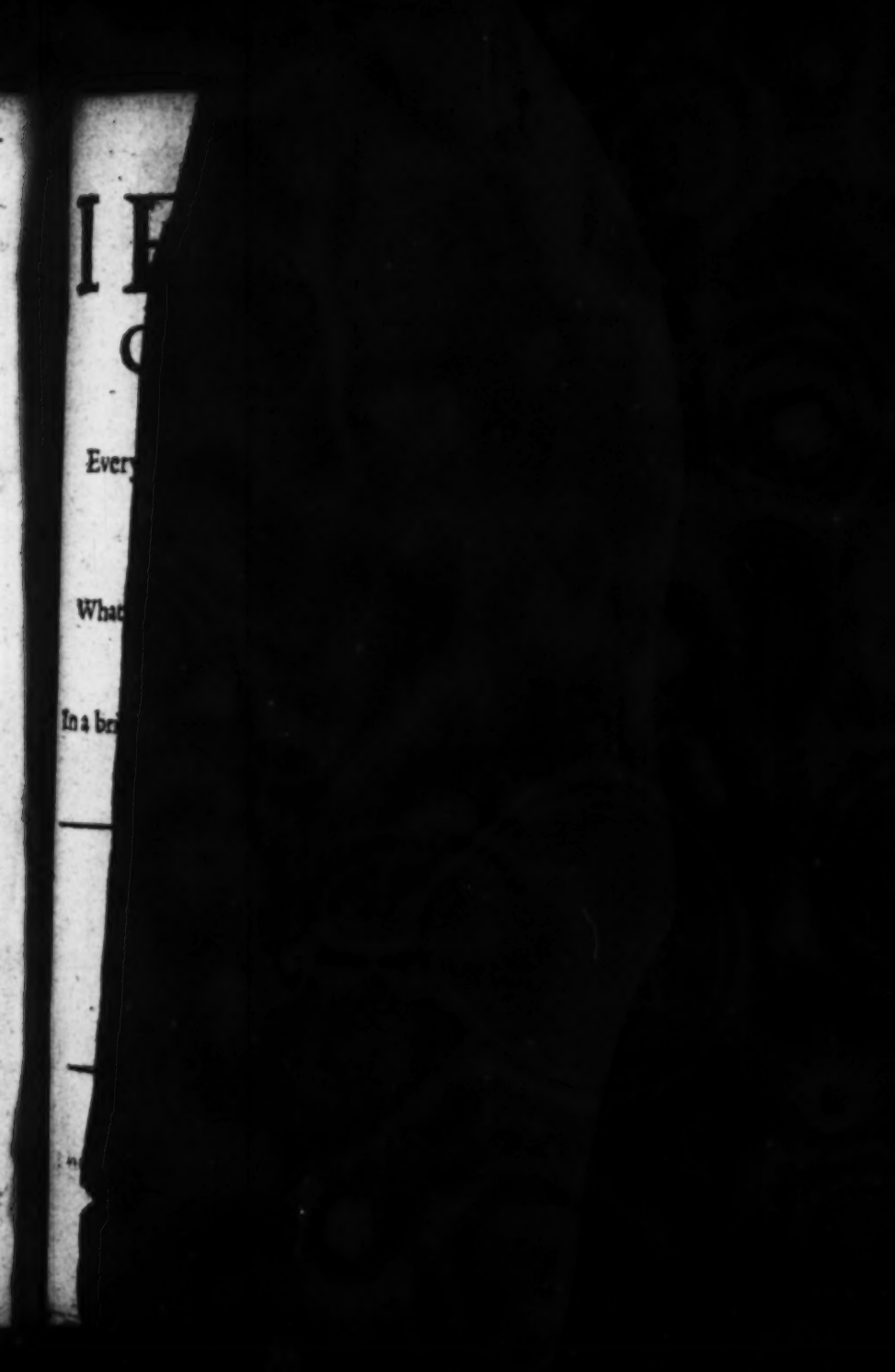
30. *Margret Hetherſall*, for picking of a Pocket: but by reaſon ſhee is with Child, ſhe is repriued.

31. Laſt of all, *Richard Martin*, a compleat Gentle-man for perſon, was by himſelfe in the laſt place adjudged for Fellony.

The Names of thoſe that were queſtioned before his Ma^tis. Iuſtices, *Oyer* and *Terminer*, refuſing the Oath of Supremacie.

1. *Iohn Horſley*,
2. *Iohn Skeele*.
3. *Robert Curtis*.
4. *Nicolas Harper*.
5. *Walter White*,
6. *Francis Harris*.
7. *Thomas White*.
8. *Henry Haskell*,
9. *Henry Potter*.

FINIS.



6

SEVEN

IESVITES CONDEMNED.

SHEWING

Every particular thing in their *Examination, and Confession*, at the Sessions House in the Old Bayly in a true and exact Relation.

Likewise Describing

What severall and erroneous Opinions they doe maintaine against the *Oath of Allegeance, and the Kings Prerogative.*

As also,

In a briefe Demonstration, how they labour to seduce the Protestants in *England* to the Church of *Rome*, and how they confirme the *Popes Primacie.*

The Names of the Iesuites.

Hamant.	*Ragmore.*
Winefall.	*Coleman.*
Cannon.	*Rivers.*
Willford.	

K.

London, Printed for *I. H.* 1641.

Seven Jeſuits condemned.

THIS not unknown to all men, what impious and refarious plots theſe Jeſuits have often times pretended, to the utter ſubverſion of this kingdome, and the perpetuall expulſion of true religion. Their conſpiracy was almoſt growne to a ripe head, and their ſtratagems were almoſt come to perfect maturity; but (as it was Gods omnipotent and ſingular mercy towards us) they were all prevented by his ſupreme providence. Their plots were very lately kindled in the pernition ſparkes of malice, but (we thank Gods all-guiding omnipotency) they never came to a full flame: which notwithſtanding they intended to the ſudden confuſion of the church of *England*, and utter extirpation of chriſtian religion. But (judicious Reader) leſt I ſhould ſuſpend your expectation too long in this *Poemium*, I will no longer treſpaſſe on your patience in this preliminary diſcourſe, but rather come to the point, which I am to ſpeake of, perfect information being given to the Iudges concerning theſe Jeſuits, what abuſe and wrong they have induced to this State and kingdome, they were commanded to be brought before the Bar, and heare their tryall.

The firſt man that was nominated, and appeared before them was one *Hamant*, who after his indite-

ment was read, would not ſtand to his owne defence or any excuſation of himſelfe, but immediatly told their Honours, that he would refer all to his Accuſers, and impoſe whatſoever could be reflected upon him, to his Adverſaries; and if they did ſeeke his life, he would willingly bequeath it to them. Then men of credible fidelity, and of good reputation did teſtifie many things againſt him, which his conſcience convicting him of, he could not deny; whereupon he was according to the Law of the Realme condemned.

The ſecond man that appeared, was one *Wineſall*, who was accuſed by many ſufficient witneſſes, but eſpecially by one *Carpenter* (who ſometimes was a Jeſuite, but by Gods divine grace is now converted to our *Proteſtant Religion*) who had the tuition of foure of the ſaid *Wineſals Children*, and brought them up in the Ieſuiticall opinions: till at length there was ſome difference between them, and *Carpenter* told him that he would no longer continue a Ieſuit, but become a Proteſtant: whereupon *Wineſall* did much dehort him, and would have ſent both the ſaid *Carpenter*, and his foure Sons to *Rome*, if he had not fled for it. And he related the whole ſtory of his Ieſuiticall practiſes, which would be too long for me to relate: and hereupon by the generall verdict of the Iudges he was condemned.

The third man, that was called, was one *Cannon*, who was accuſed of many blaſphemous words that he did ſpeake, *both againſt our Government, and likewiſe againſt our religion*: for the former, he ſaid it was dependent on the *Popes Primacie*, and for the ſecond

ſecond, that it was meerely repugnant to the ſacred Scripture, and Apoſtolicall inſtitution: ſo that by concluſion in his opinion our government was illegall, and unlawfull, and our religion oppoſite to the ſincere expoſition of Gods word. But he being ſo reſolute, and as it were obſtinate in the maintainance of his erroneous conceit, was condemned incontinently.

The fourth was one *Willford*, who was accuſed of high Treaſon for denying the Kings Prerogative, and that he was depoſed by the Pope, and would not take the *Oath of Allegeance*, and many like trecherous ſpeeches againſt our King, But I hope God will inviolably preſerve this Royall Crowne, and propagate it to our flouriſhing poſterity, when wee ſhall ſee all ſuch Traytors hang'd. For it is unexpedient that thoſe ſhould enjoy the benefit of peace, who will wiſh no peace to *Syon*: but wee truſt in Gods divine providence, that peace ſhall reign within our walls, when nothing but wars, trecherouſly undertaken by them, ſhall one day fall on their own heads.

Yet leaſt *I* ſhould ſeeme to digreſſe from my ſubject, I will more particularly proceed in my former courſe. Their Honours conceiving the full ſcope of his protervity, did in ſome manner pauſe a while, to conceive what death they ſhould put him unto, anſwerable to his demerits: but at length it was concluded on, that he ſhould dye with the other Confederates of his owne opinion.

Fiftly, one *Ragmore* was brought before the bar, & very eagerly accuſed for ſeducing the Kings ſubjects to *Rome*, and it was proved that he had won by his private ſuggeſtions, and ſophiſticall allurements above 30. proteſtants to the Court of *Rome*: beſides many other young ſtudents in both Vniverſities Then immediatly he was condemned, and committed under ſtrong cuſtody for his facinorous trecherie.

Sixtly, they nominated one *Coleman*, who was accuſed for ſpeaking againſt our ſacramentall adminiſtration, and that he affirmed, that hee could prove, the maſſe to be of more eficary, and withall that he would labor to the uttermoſt of his power to bring as many Proteſtants to the maſſe, as he could. For his Argument was this. that the maſſe was diducted out of *divine inſtitution*, and from the aſtipulation of the Apoſtles. But this we know is a fabulous tale for the Apoſtles, and men immediatly ſucceeding the Apoſtolicall men did embrace the ſacraments, which are nowadminiſtred in the *Church of England*. Whereupon having likewiſe many other things indited againſt him, he was then with the other condemned.

Seventhly, there was one *Rivers* impeached, and had a ſtrong accuſation caſt upon him by ſufficient witneſſes, that he had denyed the Kings prerogative, and did daily ſtudy with his full diligence, and ſedulity to ſeduce many of his Majeſties Subjects to *Rome*, and being demanded before the Court his reaſon for it; he anſwered: that our *Engliſh-men* of our Proteſtant religion in *France*, *Spaine*, *Suevia*, *Muſcovia*

covid, &c. doe with all diligence labour to bring them to the acknowledgment of their religion; and therefore he would but doe the like unto us, and desired their honors to consider of it: since our countrymen are permitted to converse with other Nation, and of a different religion too: that they would be pleased to suffer them likewise to continue among us with intention onely to bring them by persvvasion unto that, which we deem to be truth of the Gospell. The reply was incontinently made that it was not for their religion, that they prosecuted them with the severity of Iustice, but only for their treacheries, conspiracies, and treasons. Therefore without any more *argumentation, or intermission of time*, he was likewise with his fellovv conspirators condemned to make their number. For as their offence and crime vvas one, so ought their punishment to be one.

Thus, Reader, you have read their treacheries, and by this you may conseqnently conceive their irrequiate Machinations, which they daily conspire against this Kingdome. But I hope their vvhole crew vvill come to the like end: for questionlesse, hee that set them on vvork (I meane the Divell) vvill one day pay them their vvages,

Therefore let us pray God to confirme our harts in loyalty to the *King, and Country, and strengthen our minds with the sincere purity of his word and Gospell, to the confusion of the whore of Babylon, and the utter eradication of all such Jesuiticall, and Romish Priests*, the truth of Christians may prosperously flourish in the hearts of all his Majesties subjects.

But

ſubjects. But as the body naturall is never ſound, vvheteas it hath a wound,, and can never be ſecure untill that be purged,and cured. Even ſo in this body politicke, as long as theſe Ieſuites, and the like of that faction remaine,as exulcerated ſores among us, we cannot be ſound, neither can we ever ſleepe in ſecurity,untill theſe contaminated wounds (I may well call them ſo,for they wound our religion) bee fully purged,and expelled from us. Therefore vvee doubt not,but the *Parliament* will take theſe things to their judicious conſideration,and vvee hope vvee ſhall find ſudden redreſſe from them in the eſtabliſhment, and ratification of true religion, and in the perpetuall baniſhment of ſuch Miſcreants.

Thus they are all condemn'd to be hanged,drawne and quartered, and ſhall have their ſudden Execution ſpeedily,we hope,as they have deſerved.

MUSEUM

FINIS.

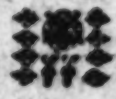
A BLOODY BATTELL: OR THE REBELS OVERTHROW,

And Protestants Victorie.

Being a true Relation of a great skirmish fought betweene Sir *Thomas Moore* of the Protestant party, and *Maquores* the Generall of the Rebels, on the 2. day of *Decemb.* 1641.

Also, of a cruell and detestable Murther committed by 7. Soldiers on the body of Mr. *Atkins*, his Wife, and young Child.

In what a horrid manner they Ript up his Wives wombe being great with Child, and afterward burnt her and her Child in most lamentable manner.



London, Printed for *John Greensmith*, 1641.

A BLOODY BATTEL OR TRE REBELS

OVERTHROW.

And Bonefires Made

Being a true Relation of a great Skirmith

Wife and young Child.

Lennon, Printed for John Greenhill, 1648.

A Bloody Battell,

OR

The Rebels overthrow, and Protestants victory.

ON Thursday being the second of *December*, the chiefe Commander of the Rebels *Maqueres*, marched toward *Kilkanie* with intent to plunder it, but Sir *Thomas Moore* having had intelligence of his purpose, with all speed raisd the Protestants that were resident in those parts, encouraging them to make resistance, who were already resolved, rather to dye in defence of their Christian liberties, then to live in servitude to the Papists cruelty, yet nevertheless, Sir *Thomas Moores* pious and Heroick exhortations made them more confident, and added wings of expedition to their wisht design, so that in one three houres there were assembled above 3000 Protestants armed with offensive armes though not defensive, indeed, they had a confidence in God, whose power they knew could shield them; therefore thus armed as they were, they marcht in order toward *Kilkanie*, where being once arrived, they found the Town ma-

king a weake reſiſtance, but *Maqueers* being ſtrong in men and Ammunition (which he obtaind when he ſurpris'd the *Newries*) fell on moſt fiercely forcing of a paſſage, deſpight of their reſiſtance, on both ſides men wete ſlaine, whoſe Carkeaſes beſtrewed their mothers boſome, the earth wept in blood to ſee her natiue children foſter crueltie, each trod the wine preſſe of rebellious wrath, Death triumpht in his colours, this bloodie conflict made the earth appeare a *Marian Golgotha*, the ground had chang'd it's verdant Liuerie, and put on Scarlet, it was roab'd in blood, the Sunne did hide it's glorious Rayes, the heauens were mantled in a dusky cloud mixt with ſome ſtreakes of red, which ſeem'd to expreſſe the bluſhing of the skye, to ſee man vſe ſuch inhumanity. Death and Deſtruction reveld in the fight, for each man there did ſtriue, who firſt ſhould die, thinking it baſe to liue ſubiect to fortunes ſcorn.

Vnto this doubtfull Combate ſoone arrived Sir *Thomas Moore*, and his aſſociates, who with a fierce alarum fell vppon the reere of thoſe Rebellious Papiſts, who had almoſt obtaind an entrance into *Kilkanie*, but finding that they were ſurpriſed, and that Sr. *Thomas Moore* was at their heeles, they left the towne, and drew themſelues into a Compleate body, fronting thoſe new come forces with ſuch courage: as if it were a pleaſure unto them to ſpill poore Proteſtants blood.

The Battell ioynd, and many men lay gaſping on the ground on either ſide, eſpecially the Rebels, for the Proteſtant forces being in two diviſions, did ſo beſtirre them, that had not *Maqueers* his heeles beene

beene better then his hands, he had happily beene higher by the head then he is; in breife, it pleased God of his abundant mercy so to blesse the poore Protestants, that though their foes were three for one in number, yet they had the Victory and their foes were put to flight, onely there was slain almost 300 Rebels, and many taken prisoners which plead that it was contrary to their wills to serue, onely they were forced by *Macqueers*, who they say in every place that hee comes in forces the Kerns to serve him, threatning to seale their denyall with death, and by that meanes fortifies and strengthens himselfe, and his adherents, animating them on to mischiefe of all sorts and degrees, to wit, Rapes, Murthers, and most Inhumane and incestuous Acts, gilding over all their Vices with a pretended shew of Religion, calling their warre a Religious warre, nay they are so impudent that they say they are warranted by their holy Father, his Holinesse the Pope.

Likewise many outrages are daily committed by those Rebels, which are dispersed about the South-West of *Ireland*, to the intent that they may breed Commotions and disturbe the Kingdome; and have the greater possibility to obtaine their desires, which I trust to God will never have any period, except it be in their owne ruines, I beseech thee O Lord let them fall themselves into that pit of destruction which they provided for us,

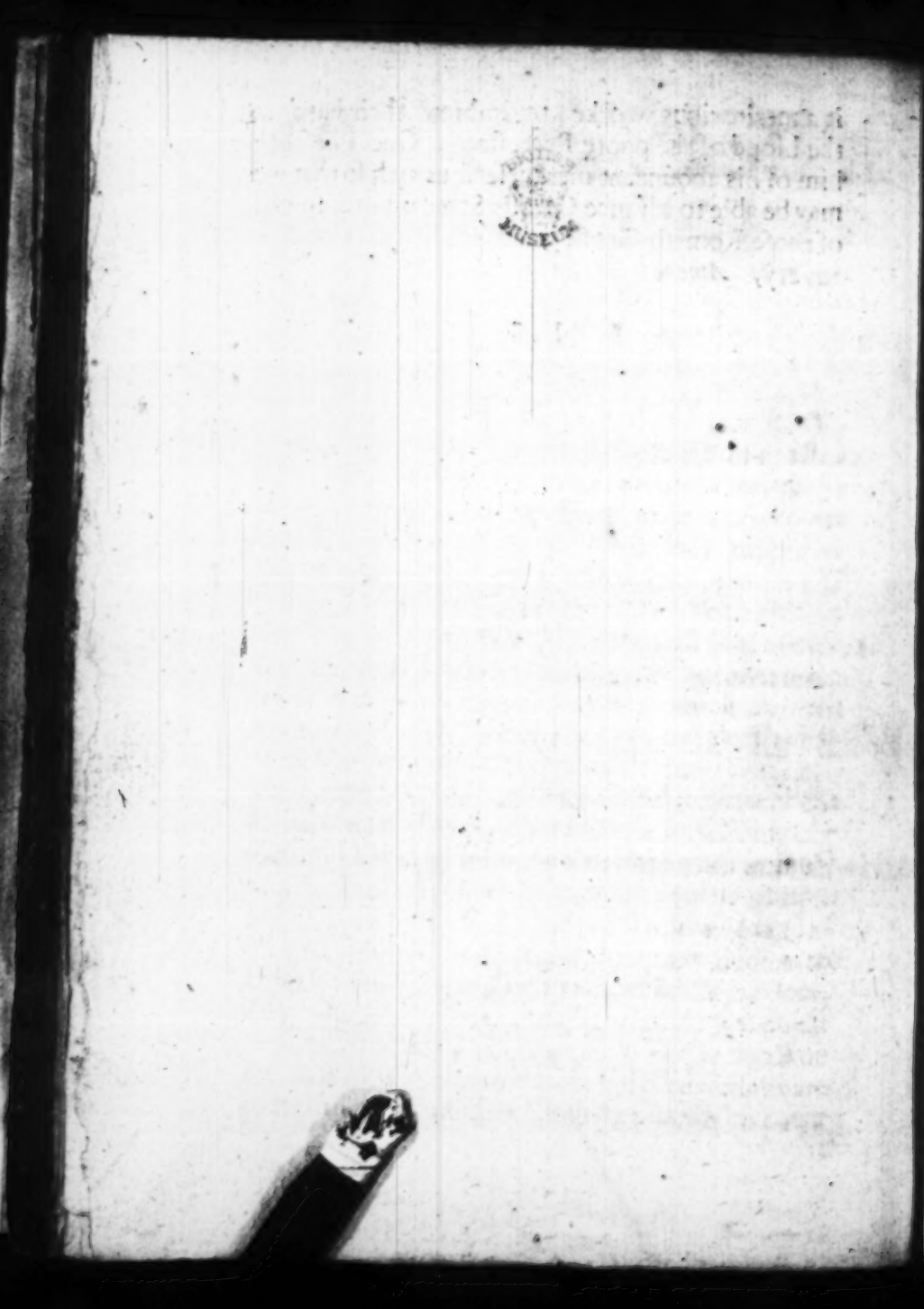
Heare us good Lord we beseech thee.

Here followes the Relation of a horrid Murther committed by the Rebels on the bodies of Mr. *Atkins*, his wife, and his young child, being an Inhibitant some five miles from *Kilkanie*.

It chanced the next day after the flight of the Rebels from *Kilkanie*, that 7. Soldiers of the Papists faction, happened to the house of one Mr. *Atkins* who rushing in resolutely, demanded money of him, he being astonished at the sudden approach of those fellowes, stood a prittie while, not knowing what answer to make, or how to satisfie their desires, yet after a little consideration, he told them, that they were welcome, and what hee had to his power was at their service; yet nevertheless they being blood-thirsty Salvages, not deserving the title of humanity without any more words beate out his braines, then they layd hold on his wife being big with child, & ravisht her, then ript open her wombe, and like so many *Neroes* undantedly viewed natures bed of Conception, afterward tooke her and her Infant and sacrifiz'd in fire their wounded bodies to appease their immaculate soules, which being done, they pillaged the house, taking what they thought good, and when they had done, they set the house on fire, this and innumerable more horrid murthers are committed by those Rebellious Papists which count it

it a meritorious worke to imbrew their hands in the blood of the poore Proteſtants, God I beſeech him of his aboundant mercy, ſend us ayd, ſo that we may be able to advance Chriſts Standard, in deſpight of thoſe Romiſh Croſſes, and let all true Chriſtians cry, *Amen.*

FINIS.



TREASON Discovered:

OR THE

IMPEACHMENT

Of *Daniel Oneale* Sergeant Major, one of the Commanders in the last expedition against *Scotland*, and now Prisoner in the *Gate-house*.

Wherein is expresst all his trecherous endeavours to bring the Army in dislike of the proceedings of the Houses of Parliament.

With all the Articles exhibited against him, and his Answer to every Article.

Likewise his Accusations proved by these Honorable Persons,

Sir *Jacob Ashley*.
Sir *John Conyers*.
Sir *Fulk Hunkes*.
Captaine *Legg*.

London, Printed for *John Greensmith*, 1641.

TRIPARTITE

IMPEACHMENT

Of Treason &c.

Falsities in DANIEL ONEALES last Examination.

Mr. Oneales Examination to the 2. Interg.

THat he delivered to Sir *Iacob Ashley* in complement from the King to this effect, That he knew him and Sir *John Conniers* to be so gallant men, that hee never intended to place above them any man that was then vnder their command, *and more this he said not to him of any thing that concerned the King.*

Disproved by Sir Jacob Ashley *Int. 2. n.*

Contrary to this see Sir *Jacob Ashleys* Examination *Interg.* 2. that at Mr. *Oneales* comming down, he told him, *that things being not so well between the King and the Parliament*, he thought a Petition from the Army would doe much good, and asked him if a draft of such a Petition were brought to him whether he would set his hand to it.

Mr. Oneale.

2. That he had no discourse with Sir *Jacob Ashley* for bringing up the Army to *London.*

Disproved by Sir Jacob Ashly, *Int. 7. a.*

Contrary to this see Sir *Jacob Ashleys* Examination *Int. 7. a.* That Mr. *Oneale* telling him of the dislikes betweene the King and the Parliament, and of those things which were done to the disadvantage of the King. I replyed, I wondered that Councels above should be so layd as had bin spo-

ken of, of marching of the Army to the South, for they must fight with the *Scots* first and beat them before they could move Southward, and that done, they must spoyle the Country all along as they goe, and when they come to *London* they would find resistance by the Parliament, and the Scots might rally and follow them.

Mr. Oneale.

3. That he delivered the like Message to Sir *John Conniers* as he had done to Sir *Jacob Ashley*, with this addition that the King had sent him word that he would have particular care of his fortunes and other Speech, then this he had not with him of any thing that concerned the King, nor delivered him, nor Sir *Jacob Ashley* any other message or Letter from the King.

Disproved by Sir John Conniers 1 *Examination*, Int. 4.

Contrary to this see Sir *John Conniers* 1 Examination, *Int.* 4. That Mr. *Oneale* used perswasions to this Examinant, that he would serve the King, and that if he did not he should be left alone, & would but ruine himselfe, for that all the Troopers under him, were that way inclin'd, That therefore hee should adhere to the King, and goe those wayes that the King would have him.

Sir John Conniers 2. *Examination, int.* 4.

See likewise Sir *John Conniers* in his 2. Examination, *int.* 4. That Mr. *Oneale* said unto him, that if he this examinant had bin well knowne to the King would have written unto him, and that therefore he conceived that this Examinant should doe well to write to the King. To which he replyed, That he could not serve the King in that point, and there-

therefore thought it would be of no uſe to trouble the King with this Letter.

Mr. Oneale.

5. That he never heard of any motion or intention to bring up the Army to London.

See this diſproved before Sir *Jacob Aſhley Jnt.* 7. *a.*

See Sir *Fulk Hunkes Jnt.* 2. *a.* That *Oneale* dealt with him to have the Troopes move.

Mr. Oneale.

That he never had Communication with any about the procuring a Newtrallity from the Scottiſh Armie, nor ever heard of ſuch a Propoſition.

Diſproved by Sr. Jacob Aſhley Jnt. 7.

7. Contrary to this, See Sir *Iacob Aſhleys* Examination, *Int.* 7. That Sir *Jacob* ſaying that he wondered that Councels above ſhould be ſo layd as had bin ſpoken of, of the marching of the Army to the South, for they muſt fight with the *Scots* firſt and beate them, before they could move Southward, and the *Scots* might ralley and follow them; To which *Oneale* replyed, what if the *Scots* could bee made Newtrals. Sir *Jacob* ſaid, That the *Scots* would lay him by the heeles if he ſhould come to move ſuch a thing, for they would never breake with the Parliament.

For the time of Mr. Oneales *returne to the Army.*

Sir Jacob Aſhley. Jnt. 1.
William Legg. Jnt. 1.
Sir Charles Lucas. Jnt. 1.

That Mr. *Oneale* went from the Army about

the time that the King came from the North and returned not till *Iune* or *Iuly*, and ſtayed there about a fortnight or 3. weekes.

Sir Fulkes Hunks. *Int.* 1.

That *Oneale* returned not till about the time that Mr. *Wilmot* and the other Souldiers were committed by the Parliament.

Mr. Oneales *Examination.*

That the ſame day he was examined the laſt Summer, he went out of this Towne, towards *Yorke*, being on Wedneſday as he remembers, and came to *Yorke* on Friday or Saturday.

The day of Mr. *Oneales* firſt Examination was the 9. of June, as appeares by the Examination it ſelfe.

The time ſhewes that this was no part of the former deſigne for which, *Wilmot*, *Aſhpurnam*, and *Pollard* were committed, but for the deſigne to bring vp the Army againſt the Parliament.

To prove Oneale *guilty of the ſecond, the Heads ariſing out of the proofes are theſe.*

1. That he publiſhed falſe Rumours in the army to the chiefe Officers, That there were diſlikes betweene the King and Parliament, and that things were there done to the Kings diſadvantage.

See Sir Jacob Aſhleys *Examination*, Int. 2. et 7.

2. That thereupon hee perſwaded ſome of the Principall Officers of the Army to take part with the King, againſt the Parliament.

Vide. Sir *Fulk Hunks Int.* 2.

Sir *John Conniers* his Examination, *Int.* 4. and his 2. Examination, *Int.* 4. That

3. That he laboured to procure a Petition from the Armie, to the Parliament, containing in it divers Scandalous, and Seditious matters against the Parliament, and to get the hands of some of the cheife officers thereunto.

Reade Sir *Iacob Ashley*. Int. 2.
Sir *Fulk Hunks*. Int. 2 totum
Sir I*ohn Connyers*. 1 *Examination* Int. 2.

4. That he endeavoured to make the Scottish Armie Newtrals,

Read Sir I*acob Ashley*. *Int*. 7.
Sir *Iohn Connyers*, *Examination Int*. 7.
Sir *Iohn Connyers* 2. *Examination Int*. 7.
Sir *Fulk Hunks* Int. 7.

To prove that there was a direction for a second Petition, or declaration, to be sent up from the Armie to the Parliament, and the contents thereof dangerous, and the time was about I*uly* last, which directions Captaine *Legg* received here, and carried downe to the Army.

Reade C*aptaine william Legg Int*. 10. *totum*
Sir *Iacob Ashley Int*. 5.
Sir *Iohn Connyers his* 1. *Examination Int*. 5.
and his 2. *Examination Int*. 5.

That it is sufficiently proved,
That Mr. *Oneale* upon a second designe did goe downe to the Army, and publish false Rumours

to

to the chiefe Officers of the Army of differences betweene the King and Parliament, and about the moneths of June and July did endeavour, plot, and practise to bring up the Army against the Parliament, to awe the Parliament, and interrupt the proceedings thereof.

FINIS.

R

A REMONSTRANCE FROM IRELAND,

To the High Court of Parliament in

ENGLAND.

For the speedy oppression of the Rebels, with little cost and losse of the protestant party, and the probable way of moving the Rebels to submit themselves, and to cut one anothers throats, and to bring the Heads of the chiefest Actors, thereby to get their pardon, presented by a Member of the House of Commons in *Ireland*.

With a *Proclamation* for proroguing of both Houses of *Parliament* at the City of *Dublin*, till the 11. of *January* next. With an Order for the people all to repaire to their owne dwellings, there to defend the Country with the best strength they can.

C R

First printed at *Dublin*, and now reprinted at *London*, and are to bee sold by *R. Smithers*, 1641.

A REMONSTRANCE From IRELAND To the Parliament in England.

Right Honourable,

MAy your Honours be pleaſed to look upon our ſad condition and relieve us, the event whereof God knowes what it may bee.

There is a way, *Right Honourable*, whereby there is great hopes to quell the rebels amongſt us without any great coſt or trouble, in compariſon of maintaining armes to goe out againſt them.

1. That every towne be furniſht with men and armes within, and ſtrongly fortifyed about, & made as able to defend it ſelfe by honeſt *Proteſtants* againſt the rebels as poſſibly can be attained unto.

2. That all beaſts and cattle, poultry, and all other victuals whatſoever, be brought either into, or neare the ſaid townes; ſo that the rebels cannot come at them without great danger of their lives.

3. That *Proclamations* be ſent forth by the Kings Majeſty, with *Declaration of pardon* to thoſe who ſhall come in and ſubmit themſelves, and be found truly penitent, and be converted to the proteſtant religion, proteſting againſt all popery and popiſh Innovations.

4. That *Proclamations* be ſent forth by the Kings Majeſty, declaring that whoſoever, though of the rebels that ſhall bring the head of his fellow-rebell to the Officers of State, ſhall upon his ſubmiſſion be pardoned and rewarded with a certaine ſum of money, or promoted to reſpect and honour: eſpecially in caſe they bring the head or heads of ſome notorious and chiefe of the Ring-leaders of the *Rebels*.

This may prove, right honourable, by Gods helpe) the ſpeedieſt redreſſe of our grievances; for whilſt ſome are pined with want, food being kept from them, and others with the feare and terrour of this courſe (as may juſtly be expected) will very probably be forced to returne; others for reward and dignity will as all Papiſts (for the moſt part) uſe to doe lay hands one upon the other, and even cut one anothers throats, and ſo even of the rebels themſelves ſhall be the murtherers one of another: and ſo the Kings Majeſties faithfull proteſtant ſubjects who have not revolted: be in the leſſe danger, fewer lives loſt, and the whole Kingdome ſooner brought under ſubjection.

A PROCLAMATION

FOR

Proroguing of both Houses of *Parliament* at the City of *Dublin* (sooner then by a former Proclamation of the 27. of October last was declared) till the 11. of January next, to the end, that the people may all repaire to their dwellings to defend the country.

W. *Parsons.* *I. Borlase.*

WHereas the present Parliament in this kingdome was formerly adjourned, *viz.* the House of Commons untill the 9. day of this instant Nov. and the House of Lords untill the 16. day of the same month. And whereas we the Lords Justices did by *Proclamation* dated the said 27. day of October, with the advice & assent of the privie Councell here prorogue the said *Parliament* from the said 9. and 16. dayes of this instant November unto the 24. day of February next following, and by the same *Proclamation* we did publish and declare, that both the Lords and Commons might forbeare their Attendance, and appearance in *Parliament* upon the said 9. and 16. dayes of November. And we did thereby command them to be present at the Castle of Dublin upon the said 24 day of February next.

Since which Proclamation humble ſuit was made unto us by ſeverall members of the ſame parliament, that (to take away ſome doubts which they conceived, if the prorogation were made otherwiſe) ſome of the houſe of Commons might aſſemble upon the ſaid 9 day of this inſtant Nov. and might adjourn their houſe from the ſaid 9. untill the ſaid 16 day of this inſtant Nov. ſo that the prorogation might be made that day. Whereunto we did aſſent and an appearance and an adjournment was made upon the ſaid ninth day of this inſtant November accordingly.

And whereas after the ſaid 9 day, and before the ſaid 16 day of this inſtant Nov. further requeſt was made unto us by divers members of the ſame *Parliament*, that both houſes of *Parliament* might bee permitted to aſſemble upon the ſaid 16. day of this inſtant Nov. and to ſit a day or two, wherein they might make ſome publike Declaration of their Loyalties, and withall that the next Seſſion of this *Parliament* might not be yeſerred ſo long, as untill the ſaid 24 day of Febr next, but that both houſes might ſooner aſſemble. And it was alſo deſired by divers members of the ſame *Parliament*, that the place of the next meeting in *Parliament* might bee in ſome other place then the Caſtle of Dublin.

Whereunto we the Lords Iuſtices, with the advice of the privie Councell here condiſcenced, and thereupon both houſes did meet at his Majeſties caſtle at Dublin upon the ſaid 16. day of this inſtant Nov. and did then and there ſit all that whole day, and the next whole day following, being the 17. day

of

of the ſame moneth, upon which day the ſame *Parliament* was prorogued untill the 11. day of *Ian.* next, then to be holden at the city of *Dublin*. Wherfore we doe hereby make publication thereof, to all whom it concerneth, that they may frame their affaires, and attend accordingly, the aforementioned *Proclamation* to the contrary notwithſtanding. And wee doe hereby require and command aſwell the members of both houſes, who are not ſpeciall intereſted in the publike affaires of State here, as all others whomſoever, that in the meane time they and every of them doe immediately repaire home to their owne dwellings to defend the Countrey, and to attend ſuch ſervices there, as to them doe reſpectively belong, as by a former *Proclamation* of the eleventh of this inſtant Nov. hath bin commanded.

Given at his Maieſties Caſtle of Dublin, November 27. 1641.

Ormond Oſſory. *R. Dillon.* *Cha. Lambert.*
Ad. Loftus. *Geo. Shurley.* *I. Temple.*
Cha. Coote, *P. Crosbie.* *Rob. Meredith.*

GOD SAVE THE KING.

GOD BLESS THE KING.

THE DIVISIONS

Of the Church of

ENGLAND

CREPT IN AT XV. SEVERAL DOORES BY DIVERS,

Each having Members very earnest in the seeking to have such a Church, and Discipline here established, as is agreeable with their Religion.

For Bishops

1. *Papists.*
2. *Arians.*
3. *Arminians.*
4. *Canonists.*

Against Bishops.

5. *Atheists.*
6. *Adamites.*
7. *Familists.*
8. *Anabaptists.*
9. *Luthetans.*
10. *Seperatists.*
11. *Brownists.*
12. *Puritans.*

Betwixt both.

Novelists. Time-servers.

Each in their true colours without any dissimulation in the world.

LONDON

Printed *and are to be sould by* R. Smithers. *Anno Dominl.* 1642.

The Divisions of the Church of England.

First, Atheists among us, are such people who would have no church-government here at all, but live in an independant way, as themselvs please, without controll, having no Church-discipline, nor regarding, nor caring for Godly people, their company, nor their prayers.

2. *Roman Catholicks* among us, are a people who would have a church consisting of *Cardinals, Archbishops, Bishops, deacons, Jesuits, Fryers*, &c. independent to the crowne or civill Magistrate, and all the Discipline of the church to be wholly ordered by the Clergie, and used in what manner, where, where, and as they please, no man having authority to question them why they doe thus: or thus. The service booke and the Masse-booke they would have in latin exactly performed, confession to the Priest, and absolution from him, and no prayers to be used, but what they allow.

3. The *Arians* among us are a people who would have an high priest to be above the rest, and all the rest of the Clergy to be Prelates or Priests at the least, and no office or duty to be performed by them without Rochet, surplice, cap, tippet, or the like, according to their degree, and the service to be exactly

performed with Organs, and other muſicke, & ſing ing as is appointed by the high Prieſts, that is the Biſhops, &c.

4 The Arminians among us, are a people, who would have the church governed by Arch-biſhops, Biſhops, &c. to whom ſhould be given ſuch authority and reſpect, that whatſoever they in their Court doe eſtabliſh out to be confirmed by the King, and his Counſell, to whom they would have ſuch reſpect given, that they ſhuld not be thwarted in any deſign. Theſe would have the Diſcipline of the church to conſiſt in the Prelats Courts, and what is there done by them, their Doctors, proctors, &c. to paſſe unreſiſtably in the church, or to any member thereof, the firſt and latter ſervice they would have exactly performed, one at the desk, the other at the Altar, with their cuſhions, baſons, wax candles, and the reſt of that rabblement, ſet in places as appointed before them.

5. Adamites are a people, who would have an independent ſociety, which neither Magiſtrate nor church ſhould command, nor meddle with, but live as they liſt, and labour to increaſe and multiply in the world, fearing neither government, nor diſcipline, and in their ſocieties, they are ſo overcome with luſt, that they cannot pray.

6. Famalifts among us, are a people who would have an independent church, neither would they have any Biſhops, Elders, presbetors, nor Government in the church, and would have all things common, not onely goods, & cattell, but wife and children, And that no puniſhment ſhould be inflicted upon any offender, but onely to pray for them, and ſo leave them to the mercy of God.

7. Anabaptists amongst us, are a people who would have an independent church, neither wold they have any government of the Clergy at all in the church, for feare of an *Antichristian church*, neither would they have any baptized, but such who are of age, and judgment, to know what it is to be baptized. These would have churches, meetings, & members of their owne election, and take in, and cast out whom they please, and their prayers are more that God would grant them a church after their desire, then for grace and faith. 8. Noveliſts amongſt vs, are a people who affects change of government, and discipline; to day they follow the Bishops to hear them preach at Court, then they applaud the goverment, another day they follow the religius divines in *London*, then they cry down the Bishopr, for an *Antichristian government*, another time they begin to pause upon it, & consider of the pleasantneſſe of the formality, of the *Church of Rome*, and yet are never constant in any thing, one while they are all for the hearing of the service in *Cathedralt*, and by & by they care not for the service, and onely follow Sermons.

9. Time-ſetvers are those who are alwayes of the ſtrongeſt ſide, as neare as they can, when moſt would have Bishops, ſo would they, when the Bishops are likely to goe downe then they would have none, they commend no Discipline but that which they ſee they are like to have, in Cathedrals they commend all their ceremonies, but where the Service is not read, or in company that ſo affect it they command, and applaud prayer by the ſpirit. 10. *Canoniſts* are those amongſt us, that would have the government of Bishops ſtill to abide, becauſe they ſtand by Canon Law upon the ſame grounds, they labour for *Canon-diſcipline*, and the canonicall houres and forme of prayer, and all other canonicall Rites and ceremonies.

Lu-

11. *Lutherans* are thoſe amongſt us, who would have no Biſhops, but a *Church-government* under the king, conſiſting of the Clergie and Laity together: and whatſoever in the diſcipline ordinances of the church is of man, and correſpondent to the church of Rome to be altered and changed to the neareſt conformity to the primitive church.

12. Seperatiſts are a people among us, who would have the Biſhops caſt out, & the government of the Church committed to Elders Eccleſiaſticall, and Layicke, and moreover an independent church-government granted beſides, for the free uſe of liberty of conſcience without correction, or controll in divine ordinances, and Eccleſiaſticall diſcipline, onely popery and popiſh Innovations excepted.

13. *Browniſts* are a people among us, who would have the Biſhops caſt out, and their diſcipline, and the booke of *Common-prayer* no more uſed, but the Government of Elders eſtabliſhed to governe the church, and ſuch Diſcipline confirmed by the *Parliament*, as ſhall be by the Church preſented, when the evill Members are caſt out, and no prayers to be uſed but *extemporary* prayers, and that whoſoever have received the guift of preaching, may freely preach, of what calling or condition ſoever he be, in caſe he be a godly man, & by the church approved.

14 *Puritans* among us are a people, who would have the Biſhops removed, and the church no more to be ruled by them: but by a *Presbyteriall Government*, as it is in *Scotland*, and the very ſame *Government diſcipline*, & *ordinances* which they have, they would have here, approving of it in their judgments

and

and conceive it to bee the happiest Government in the world; especially if we enjoy it, because the Church in *Scotland*, and ours in *England*, is all in one and the same Iland, and under one and the same King.

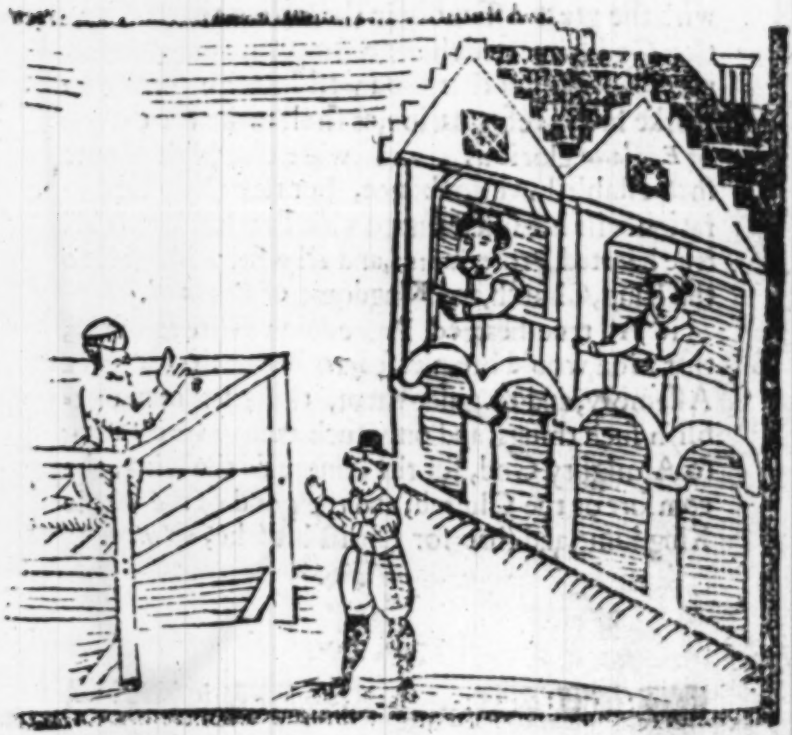
15 The *Author*, and those of his mind, pray to God for a Reformation, and that God would bee with the great Assembly in the setling thereof, waiting Gods time, and their accomplishment thereof: not doubting, but that God will be with them, to worke such a reformation, as shall make the church of *England* glorious, and what that high Court shall establish, we doubt not, but that their Declaration will bee sufficient to give satisfaction to all true hearted Protestants, and all who wish well to the King, Church, and Kingdome of *England*.

16 All true hearted Protestants desire and pray, that God would bee pleased, to bee with that great Assembly, and to guide them, that they may establish such things, and only such as may be pleasing to Almighty God, for the honour of the King, the comfort ot the Church, and the good of the whole Kingdome, and that for Christ his sake, *Amen*.

FINIS.

POSTSCRIPT

Arminians and fryers, ſoe neare together dwell,
There is but wall betweene both. One like each other well:



The Proteſtant walkes up and downe the ſtreete (with greefe,)
And in his ſad diſtractions to God praes for yreleife

MOST

Fearefull and strange NEVVES From the Bishoppricke of DVRHAM,

Being a true Relation of one *Margret Hooper* of *Edenbyres*, neere the River *Darwent* in the said Bishoppricke.

Who was most fearefully possessed and tormented with the Devill, as also in what ugley shape he first appeared unto her, how lamentably she was handled with this evill spirit, and at last how wonderfully the Lord delivered her.

Affirmed by these Cridible witnesses there present, *November* the fifteenth. 1641.

Stephen Hooper.
John Hooper.
John Sky.
Alexander Egleſtone.
Anthony Weſtgarth
Alice Egleſton.

And divers others.

LONDON, Printed for *John Thomas* 1641.

Newes out of the Bishopprick of *Durham*, or strange miracles, and

tearefull as ever was seene or heard in the memory of man, And affirmed by divers credible witnesses.

BEloved, and curtious friends and Readers, we have to consider by this strange discourse, how ready Sathan is to take hold on us, if we fall from him never so little, he continually runneth up and downe seeking whom he may devoure, but not withstanding his temptations which are great, the mercyes of God are greater, who never faile to send comfort in temptation, if we accept thereof: great are the examples, both of Gods mercies, and might put us in remembrance of our sinnes, which are infinite and loathsome, wherein if wee continue, let us undoubtedly looke for the reward thereof, which is an everlasting distruction, both of body and soule.

Let not this which is here declared seeme a fained fable unto thee, but assure thy selfe that all such things are sent as warnings for our wickednesse, and to put us in mind of the Seate of our salvation which is an assured faith in Christ Iesus, from which pillar if wee once shrinke, the tempter is ready to drive us into dispaire of Gods mercy.

Many are the wonders which have lately happened, as of suddaine & strange deaths of Purjured persons, strange sights in the ayre, strange births on the earth, earthquakes,

comnets, and the like, all which are to put us in minde of God whose workes are wonderfull.

These are therefore as many warnings unto us, to bee watchfull for the day of the Lord, which is at hand, least suddenly his wrath bee kindled against us, let us therefore pray to Almighty God, to hold backe his rod, to be mercifull unto us, and to forgive us that is past, that through the assistance of his spirit wee may with penitent hearts live in his feare to our lives end.

Strange newes out of the Bishoppricke of Durham.

VPon the 15 day of *November* now last past 1641 there is a yeo-man of good and honest reputation dwelling in the towne of *Edenbyres* upon *Darwent water* in the Bishoppricke of *Durham*, whose name is *Stephen Hooper*, a man of good wealth, and also welbeloved of his neighbours, who being sicke, and lying in a weake estate, sent his wife whose name was *Margret Hooper* to a farme which hee had in a village, called *Hamstonedh*, some three miles off, at whose comming thither, it seemed all things were not according to her minde. Thus continuing there one day and something more, shee returned home to her husband, partly agreeved at such things as shee thought her husband might reforme, if God lent him life, now when she was come home to *Edenbyres*, shee found her husband recovered to an indifferent health, to whom shee began to use very much idle talke, as wee concerning the same farme as also concerning an old groat, which her sonne being a little boy had found about a weeke before, thus she continued as if she had beene one bewitched, or haunted with an evill Spirit, untill the wednesday at night following, which night she tooke her rest something indifferently untill the morning, at which time she began with much vaine speech to disquiet her husband, and to vse such idle talke, but her husband seeing her in such a mind,

and

and finding that she was, as it were desperate, he perswaded her to cal upon God, & that being the Creature of God, she should not forget to call upon her Creator in the day of trouble, wherefore he counselled her to pray with him, and to say the Lords Prayer after him, which shee partly did, but the devill who alwayes doth build the Chapell, so much as he may to the gods Church, began to withdraw her from prayer, and to put her in minde to call in most fearefull sort, for the groat, which her Sonne had lately found, as also for her wedding Ring, desiring to see them with all speedy, her husband made no great hast thereunto, but continued in prayer that it would please God to send her a more quiet spirit, and to strengthen her that faith might speedily vanquish such vanitie in her, but the more he prayed and perswaded her to prayer, the more shee strived to be as it were troubled with some evill spirit, calling for the old groat, which her husband neglected to shew her, whereat shee began with a nery sterne and staring countenance to looke on her husband in most wonderfull sort, that he was sore amazed at the then he called for her sister, for that he was not able to keepe her in the bed, which when her sister and others were come into the chamber, they kept her downe violently in her bed, and forthwith shee was so sore tormented that shee foamed at the mouth, and was shaken with such force, that the bed and the chamber did shake and move in most straunge sort, her husband continued praying for her deliverance, so that within one halfe houre after her shaking was past, she began to tell them shee had beene in the Towerne to beat away the beare which followed her into the yard, when shee came from *Hansten wood*, which to her thinking had not head, then her husband and friends wished her to leave those vaine imaginations, perswading her that it was nothing but the

lightneſſe of her braine, which was become Idle for want of reſt, wherefore her husband and friends exhorted her to ſay the Lords prayer with them, which ſhe did, and after tooke ſome reſt, and thus ſhe continued untill the Satterday following, in which time ſhe continued raging, as it were diſtract of her memory, which came by fits, to the great griefe of her husband, friends, and neighbours, yet upon the Satterday there was ſome hopes of her recovery, for that ſhe tooke ſome reaſonable reſt, to the comfort of her husband and friends, and upon the Sunday ſhe ſeemed to be very patient, and conformable untill midnight at which time the candle which was ſet burning in the ſame Chamber was burned, ſhe then ſuddainely awaking, called to her husband, and cryed out ſaying, that ſhee did ſee a ſtrange thing like unto a ſnale, carrying fire in a moſt wonderfull ſort, whereat her husband was amazed, and ſeeing the candle was cleene burnt out, called to his Brothers and Sifters that were in the houſe, with other of their friends watching, and ſitting up to comfort her, if her extreame fit ſhould any way moleſt her, who hearing him call, come in, and brought a candle lighted, and ſet it upon the table, which ſtood neere where the woman lay, She began to wax very fearefull, ſaying to her husband and the reſt, doe not you ſee the Devill, whereat they deſired her to remember God, and to call for grace that her faith might onely be fixed upon him, to the vanquiſhing the Devill and his aſſaults, Hell (quoth ſhee) if you ſee nothing now, you ſhall ſee ſomething by and by, and forthwith they heard a great noiſe in the ſtreet, as if it had beene the comming of foure or five carts, and preſently they in the chamber cryed out ſaying, Lord helpe us, what manner of thing is this that commeth here, then her husband looking up in his bed, eſpyed a thing comming to the bed, much like a beare, but it had no head

nor

nor taile, halfe a yard in height, and halfe a yard in length, her husband seeing it come to the bed rose up, and tooke a ioynt stoole, and strooke at the said thing, the stroke sounded as though he had strucken upon a fether-bed, then it came to the woman, and stroke her three times upon the feet, and tooke her out of the bed, and so rouled her too and fro in the Chamber, and under the bed, the people then present, to the number of seaven persons, were so greatly amazed with this horrible sight, that they knew not what to doe, yet they called still upon God for his assistance, but the candle was so dimme, that they could scarcely see one another, at the last this Monster, which wee supposed to be the Devill, did thrust the womans head betweene her leggs, and so rouled her in a rounde compasse, like an hoope through the other Chambers, downe an high paire of staires into the Hall, where he kept her the space of a quarter of an houre, her husband and they in the Chamber above, durst not come downe to her, but remained in prayer, weeping at the staires head grievously lamenting to see her so carried away, there was such an horrible stinke in the Hall, and such fiery flames, that they were glad to stop their noses with cloathes, and napkines, then the woman cryed out calling to her husband, now he is gone, then quoth he in the name of God come up to me, and so even upon the suddaine she was come up so quickly, that they greatly marveiled at it, then they brought her to bed, and foure of them, kept downe the cloathes about the bed, and continued in prayer about her, the candle in the Chamber could not burne cleare, but was very dimme, and suddenly the woman was got out of the bed, and the Window at the beds feet opened, whether the woman unpind the Winddow, or how it came to passe, they knew not but it was opened, & the wamons leggs after a miraculous man-

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ner thrust out of the Winddow, so that they were clasped about the post in the middle of the Windowe betweene her legges, the people of the Chamber heard a thing knock at her feet as if it had beene upon a tubb; and they saw a great fire, as it seemed to them at her feet, the stink whereof was horrible, the sorrowfull husband and his brother, imboldened themselves in the Lord, and did charge the Devill in the name of the Father, the Sonne, and the holy Ghost, to depart from her, and to trouble her no more, then they laid hands upon her, and cryed to the Lord, to helpe them in that their great distresse, and so pulled her in againe, and set her upon her feet, then shee looked out of a winddowe, and began to say O Lord (quoth she) me think I see a little child, but they gave no regard to her, these words she spake two or three times, so at the last they all looked out at the winddowe, and so they espyed a thing like unto a little child, with a very bright shining countenance, casting a great light in the Chamber, and the candle burned very brightly, so that they might one see another, then they fell flat to the ground and prayed the Lord that he had vouchsafed thus to visite them, and so the child vanished away, then the woman being in better sense of her selfe, was laid in her bed, and asked forgiveneſſe at Gods hands, and of all that shee had offended, acknowledging that it was for her sinnes, that she was so sore tormented of the evill spirit, and God be thanked she hath beene ever since in a reasonable order, for there hath beene with her many godly learned men, from divers places of the Countrey.

These are the names of the witnesses that it is most true.

Steven Hooper. *Alexander Egleſton.*

John Hooper. *Anthony Wasgarth.*

John Iley. *Alis Egleſton.*

with divers others.

FINIS.

THE CHURCH-VVARDENS REPENTANCE.

OR

Mr CONNIVVOOLS RECANTATION.

VVherein is expressed his penitent sorrow, for Oppression on the Poores Box.

Likewise, His Admonition to all covetous Doctors, carelesse Curates, Charitable Church-Wardens, Hypocriticall Over-seers, bribe-taking Constables, conniving Headboroughs, dissembling Sextons, and Begger-whipping Beadles.

Written by *Thomas Tell-truth*, by request of the said Mr *Conniwell*, who desires that his friendly Admonitions may be accepted, of all those that *would be esteemed free from his offences.*

Printed in the Yeare 1641.

THE CHURCH-WARDENS REPENTANCE.

OR

M. CONNIVVOOLS RECANTATION.

Wherein is expressed his penitent Sorrow, for Oppression, and the Poors Box.

Likewise, His Admonition to all covetous Doctors, and Ill-Officers, Charitable Churchwardens, Hypocritical Overseers, Bribe-taking Constables, and Repenting Dealers.

Written by Thomas Tell-truth, by request of the said Mr. Connivvool, who desires that his friendly Admonitions may be accepted, details for their

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Printed in the Year 1641.

THE CHVRCHWARDENS REPENTANCE.

Trueman and Cuninwell.

Trueman.

MAfter welcome, I made bold to send for you about some speciall affaire, which I hope will both content you, and benefit my almost cast-downe soule.

Cuninwell.

Believe me M. *Trueman*, this news is very pleasing to me, and what I can perform, to gain content unto your dying fame, shall be imployed at large.

Trueman.

Tis in your power, because to you at first I made recitall of those heinous crimes which then I thought were meritorious, therefore I thought it fittest that you should be a witnesse of my penitence.

Cuninwell.

I joy in the performance pray proceed

Trueman.

I shall sir, and as condemned men being brought to execution I confesse, I have deserved to have

been hanged some eighteen times if I had had my due, for I have been the veriest Jew that ever lived on earth. Some thirtie times I robd the poore mans box, and all the money I have spent in Sack, since I was five and twentie yeers of age, have I obtained by cozening and cheating.

Trueman.

Indeed tis true you have been a cheating Raschal, but do you now repent?

Comwell.

With all my heart, and I do meane henceforward, if ever I come to be Churchwarden, to make the poore amends.

Trueman.

With such another—

Comwell.

O by, no meanes, hence forth they shall have Coals at fourteen pence, Ile bate them the odd two pence. If any honest Gentleman or Knight be pleased to make me his Executor, Ile pay them all their Legacies in groats, and get but one poore man pence in a pound.

Trueman.

But will you be so honest—

Comwell.

Truly I, if any man would have my Comwell, Ile bate them six pence now in every pound, for I resolve to be an honest man, and play the knave no more.

Trueman.

Tis true indeed, you have vsed that trade too long.

Com-

Cantwell.

Besides I do forgive that honest man, firnamed *Tom Tetrush*, who a book did write, and made my faults apparant to the world, and wrought me to conversion.

Firmen.

Indeed he was a very honest man, and you had need reward him.

Cantwell.

The money likewise I hereafter gather upon Communion dayes, shall be bestowed upon poore people, it shall never be shar'd amongst the poore Churchwardens: Nor will I have any mentall reservation when I cry, *Pray remember the poore*, meaning my self and my brethren of the Vestry, and not the poore of the Parish.

Trimmen.

'Tis well resolved, believe me neighbour *Cantwell*, this your repentance makes me wondrous glad, and to the world I will so plainly expresse it, that those poore people, that before did flout you, shall now adore you, you shall no more be like a wandring starre, but now be fixt, and make your seven starrs eight, which then shall shine, although now clouded, brightly and divine.

Cantwell.

One thing more because I desire to give to the world a large testimonie of my repentance, and have framed by the help of Mr. *Thomas Tetrush* (whose friendship I esteeme above my life) a friendly admonition to all my brethren, *alias* Vestry men, from the greatest to the least, wheresoever dispersed through-

out the 3. kingdoms of England, Scotland, & Ireland.

Pray let me hear it.

You shall sir. First I do admonish every covetous careless Doctor, which reckoneth his profit, above his pulpit, those that will preach but once a month, and that too by reason that he will have his share of the poores money which is gathered on Communion dates, let me be your patron, resolve to be honest hereafter, preach once in a fortnight, although you make a repetition Sermon, rack not the bloud of your Parishioners, but feed their souls.

A Christian like admonition, the Lord grant they may have the grace to follow it.

Thirdly, I admonish every Schoolmaster, never to connive or joyn with their covetous Doctor in the giving way to have private tuition out of rich mens houses, of the sicknesse and other infirmity of the, only to hide it from the world, for which they receive a great summe of money, sharing it amongst themselves, which being done, the

[illegible] Constable [illegible] Beadle [illegible] Country [illegible]
[illegible] Ayres, when they [illegible] mind to any Ad-
[illegible] but [illegible] they [illegible] [illegible]
[illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible]

truſt not to the eyes of your aſſociates, ſleepe not for feare you be taken napping, if a Gentleman and his Taffata-Laſſe (when Coppen haue ruſſelled by you) haue eaſie ſet put not out the eies of them (yet with a ſpangle) let them not goe ſcot-free, for if it be knowne, you will haue an ecclouſion in it. Like wiſe you Beadles that tye a whiſe ouer a beggers hand with a pick-locke, take heed, for thereby you haue carried many a begger to Bridewell, ſuch Rogues will carry you to Tyburne, and then you will finde it better to haue ſtaid at home then goe a Beggar. So hauing finiſhed my admonitions, I only hoping that my example will teach all my breethren Officers that know themſelues guiltie, to repent like me, for feare that Time and Truth finde Imployment to anatomize their names, as he hath done mine. Thus leaving the honeſt Officers to their continuance in vertue, and the knauiſh Officers to amend, I reſt with this Proverb, Let none but the gald Horſe kicke, let none take my Admonitions amiſſe, but him that would proclaime himſelfe guilty of my offences.

Let all remember, &c.

So great a ſtorme, &c.

Be not ambitious, Office to obtaine,

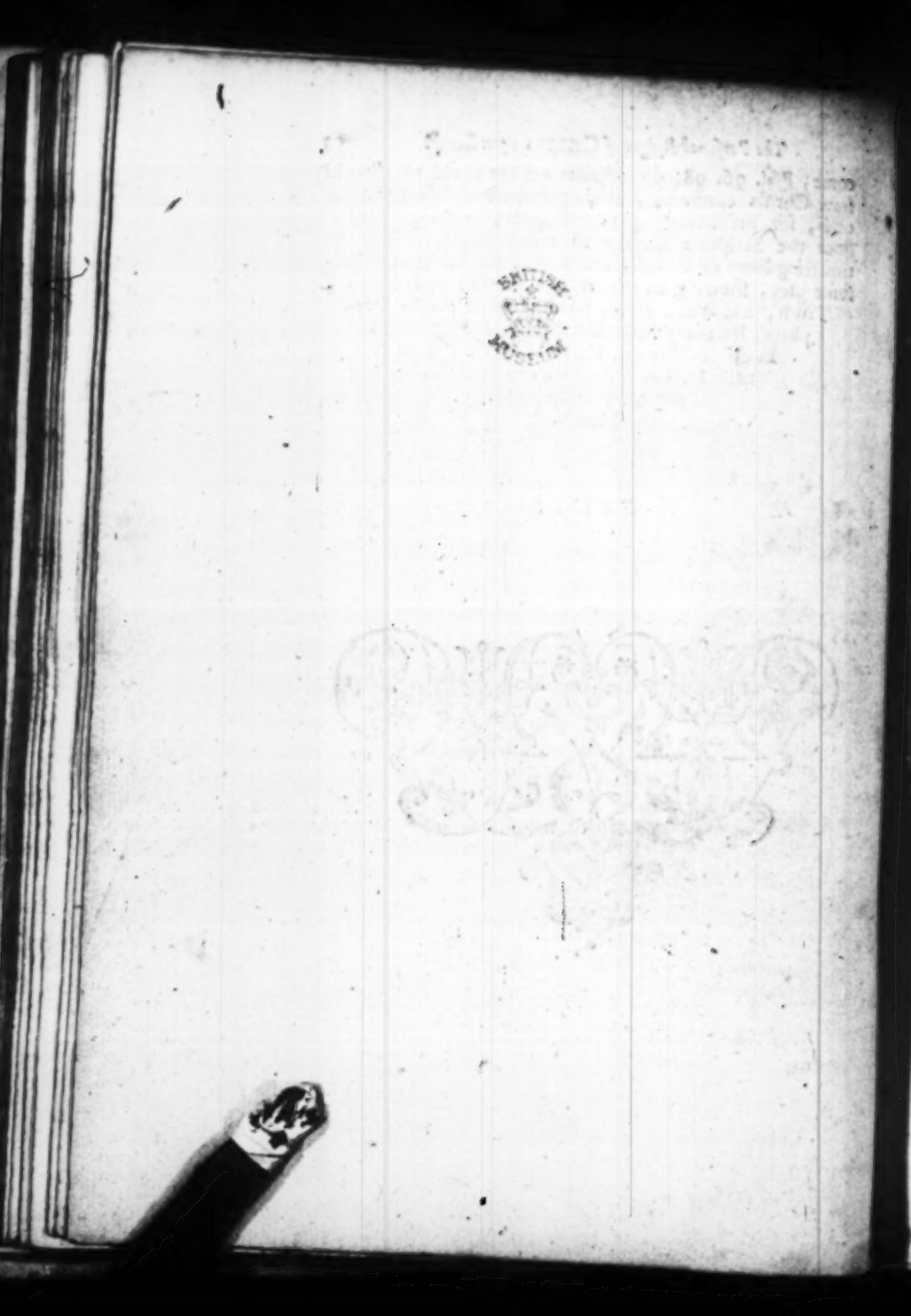
For juſtly by Chaires Office none can gaine

&c. &c. &c.

For the poores prayſes, with daily mourne the skies

&c. &c. &c.

Happy on earth, in Heaven for euer bleſt.



14.

THE DOCTRINE AND DISCIPLINE Of the KIRKE of SCOTLAND,

As it was formerly set forth by publicke authority, And at this present commanded there to be practised in the said KIRKE, *Anno* 1641.

TOGETHER,

With some Acts of generall Assemblies clearing and confirming the same:

AS ALSO

An Act of Parliament by the King and three Estates of *Scotland*, for rectifying of the said Discipline.

THE FIRST AND SECOND BOOKE.

According to all that I shew thee, after the paterne of the Tabernacle,—— even so shall yee make it, EXOD. 25. 9.

Printed by *Rob. Young* his Majesties Printer for *Scotland*, and are to be sold by *John Sweeting*, at the signe of the Angell in Popes-head-Allie, 1641.

THE
DISCIPLINE
OF THE KIRK OF
SCOTLAND.

THE PREFACE.

After these dark and dreadfull dayes of barbarous blindnesse, & superstition, wherein, by the deceit of dumb dogs, blindie warres for many yeares had covered the face of this land, it pleased the bountifulnesse of God, in that riches of his love, as not regarding the time of former ignorance, with a marvellous mercy to visite this Realme, by sending, not one Jonah *to such a Ninivie, nor one* Phillip *to such a Samaria, but first few, since many, and all faithfull, holy, wise, fruict-full to preach the Gospel in Scotland, & in another Antiochia. As the terrour of these Trumpets, like snaake before the winde, were quickly driven away, not onely the darknesse of Idolatrie, and damnable dissension among the members of this kingdome, wherein consisted the strength of that blindie beast, by whose tyrannous cruelitie, and deceivable wayes, Princes and People, were shamefully abused, and often compelled with the clawes of violence to shed the blood of the Saints; yet, to keep the booke of the unchangeable Testament of Jesus Christ, under the cover of a strange tongue, as a closed booke that it should not be read: but also, many of that Antichristian sect, who in the time of persecution had used the curious Arts of that kingdom of lies, and service of Baal, were turned to the truth of God, and preached the word of his grace, so that in a short time that Romish* Jericho *fell, the people that sate in darknesse saw a great light, and where the power of Satan had prevailed, the Throne of Christ was set up, the word increased, and the Lord added to the Kirke from day to day, such as were to be saved; so magnifying the strength of his owne arme against his enemies, in that prosperous time, that neither proud* Anakims, *nor craftie Gibeonites, were able to stand before the Spirit that spake in these men of God, when they were but few: and though they walked in the flesh, yet did they not warre after the flesh, but by the spirituall armes of bold Preaching, reverend ministration of the Sacraments, and sincere ruling of the flocke of Christ with discretion, and without partialitie, and alwayes praying, and often fasting, they banished Atheisme, Barbaritie, and Papistrie, quenched the fire of contentions, prevented dangers, planted the Kirke, teached and perswaded great and small, poore and rich, and persons of all estates, to professe the Evangel. And howsoever they were daily crossed with deceit, and opposition, so did they diversifie*

in the hand of amitie, that all things concerning the great worke of that glorious reformation, to the praise of God, and the comfort of the godly, were wisely and firmly appointed. In those happy dayes the servants of the Lord, in love were like Jonathan *and* David; *in courage like Gideons* 300. *in unitie like the Saints that first received the Gospel; in care and diligence like the builders of the wall of Jerusalem, and so marching like the Lords Armies. Then were they neither despised nor abhorred but received as the Angels of God; and yet in the Lords troupes, neither for worke, nor war, were there to be found any pompous Prelate, Abbat, Prior, Bishop, or Archbishop, that loves to shine in dignitie, and rejoyce in rent, with the contempt of their brethren, and neglect of the Lords service. O Scotland! what was then thy felicitie? Then didst thou sing & shout with the voyce of joy:* God will arise, and his enemies shall be scattered; they also that hate him shall flye before him. Thou hast brought a Vine out of Egypt. Thou hast cast out the heathen, and planted it. Thou madest roome for it, and didst cause it to take root, and it filled the land, &c.

The superstitious ignorant, the perverse Papist the craftie Parasite, and the self-loving Polititian, the Christian coloured Bully-god, and the loose-liver, the time-server, and all the sorts of that filthy sect, that hates to bee reformed, often conspired against the building of that glorious Temple, but all in vaine; for by the power of God they were disappointed. Yet in these last dayes some dangerous Dalilah *hath betrayed* Sampson; *and told wherein his strength lay, with no lesse hurt to this Kirke, then was performed by the false brethren, who were craftily sent in, and crept in privily among st the faithfull, to spie out their liberty which they had in Christ Jesus, that they might bring them into bondage. It is cleerly knowne to many in this Kingdome, and in forraine parts, what a wall for defence, and a band for peace, and progresse of the Gospel, was that heavenly discipline, whereby brotherly amitie, and sacred harmonie of Prince, Pastors and Professours, were so continued and increased, that all, as one man, did stand together for the Doctrine, Sacraments, and Kirke government, against the adversaries, either lurking or professed. It was the hedge of the Lords vineyard, and the hammer whereby the hornes both of adversaries, and disobeyers, were beaten and broken. And of this happy meane it might be truely said, that in the strength of it, more then by our owne vertue, were we strong and prevailed: And to sharpen our love it is thus written by a stranger, but a friend.* Albeit it be necessarie, that they who have their Citie in heaven, repose altogether thereupon, yet nothing should let us to behold, as it were, heaven

upon

upon earth, that is, the power of God in his owne, &c. By moſt evident reaſons I judge the Kirke of Scotland to be of this ſort; In the which, the many mightie, and long continuing aſſaults of Satan, the like whereof, as I thinke, no Nation ſuſtained, could neither defile the puritie of doctrine, nor bow the rule of right diſcipline. This is a great gift of God, that he hath brought together to Scotland, both the puritie of Religion, and Diſcipline, whereby, as in a bond, the doctrine is ſafely kept. I pray and beſeech you ſo to keep theſe two together, as that ye may be aſſured, that if the one fall, the other can no wayes long ſtand.

It cannot be denyed, but by the ſpace of fifty yeares and above, Scotland ranne well, the Doctrine was in ſuch ſort preached, and Diſcipline appointed, and practiſed; yea, both profeſſed, eſtabliſhed, and conſtantly defended; not onely by thoſe faithfull men that went before, but by them who followed, and yet live, in ſuch concord of Kirk and policie, that the like thereof is ſcarcely to be found in Storie, or ſeene with eyes in any Nation, ſince the revelation of the Myſterie of the Goſpel to the firſt Apoſtles. But now of late, with pitie to ſpeake it, no uncircumciſed Philiſtim, or Aſſyrian, but ſome of the Diſciples, deſirous to ſit at the right hand, and pretending to reſtore againe the Kingdome to Iſrael, the Kirke to her old rents, and priviledges, at firſt did mince, and ſparingly ſpeake, but afterward practiſe and loudly preach; that, except after the manner of other Nations, the Kirke of Scotland admitted againe Prelates, the Princes of that wicked Hierarchie, with ſome untruſty traditions, and change of things indifferent, as they terme them, but in effect the diſgracing of Paſtors, ejecting of Elders, diſtroying of Aſſemblies, and Faſhioning, Doctrine, Diſcipline, Sacraments, Confeſſions of Faith, Formes of prayer, and all in a new ſhape; it cannot be ſaved, nor vindicate from povertie and contempt, but by the meanes of this maladie obtruded for a remedie. Not onely theſe evils, howſoever at the beginning ſeeming ſmall, hath ſo growne, that like nettles in a fowle ground, they not onely bud and b'oome; but abundantly bring forth diviſions; diſſenſions, and unkindly contentions among brethren, to the great joy of the enemies, and griefe and offence of them that feare God. This ſtrange fire hath entred into the Citie of God, and horrible burnes on: and yet is it ſo, that ſuch as may will not, and ſuch as are willing cannot, and they that ſhould be firſt, are leaſt zealous and forward to offer their paines, either to cleare and defend the truth, to paciſie their brethren, or to pleade the cauſe of Diſcipline againſt the calumnies and cavillations of ſuch as by promoting of novelties, ſeeker promotion; but uncharitable ſpeeches, and peſtiferous pennes of diſſenſion, freſing

fretting as a canker, increaseth unto more ungodlinesse; dangerous dissolution, the daughter of division, and the undoubted fore-runner of desolation daily proclaimes the defacing, if not the fall of this reformed Kirk. As if no care should be taken that the Spouse of Jesus Christ, who so long like a chaste Virgin hath shined in purity before her Lord in this land, should now be stained with Corahs ambition, Balaams wages, and Esau's profanenesse, Altar against Altar, and Brother against Brother. In this case, so pitifull, and good cause so universally neglected, if not deserted; it should be our hearts desire, and prayer to God to be found faithfull, when with griefe we may justly say of the old friends, and new adversaries of Discipline. It is time for the Lord to worke, for they have destroyed thy Lawes: And of her constant friends boldly avow, Therefore love they thy commandements above gold, yea above most fine gold. Could this pragmaticall course of dangerous desertion from a truth so long professed, whereof none, or few can be ignorant, worke in our hearts, now almost luke-warme, a laborious love, and holy zeale for that truth whereof we are perswaded, we might then be fully assured, That as it was said in the booke of the warres of the Lord, what he did in the red sea, and in the brooks of Arnon, the banners of his power being displayed for Israel, as well at their entrie into Canaan against the Nations, as at their comming out of Egypt against Pharaoh: so through the wonderfull working of his equivalent power, and unchangeable love, it should be remembred in the Records of the reformed Kirkes of Scotland, that what he did first in substance, that he did last in ceremonie, making the end of his own worke against Apostates from Discipline, professed by themselves, and in that respect renters of brotherly unitie, and dividers of brethren, answerable to the happy beginnings thereof against cruell persecutors, and wicked Heretickes. Is the Lord changed, because he changes the manner of his working? God forbid. For although hee declare not in our times who belong to him by miraculous fire sent from heaven, as in the dayes of Eliah, the earth opens not her mouth, as in the dayes of Corah; he raines not showers of Brimstone upon the Sodomites of this age he turns not such as looke backe into pillars of salt to season others, neither is his favour manifested towards his owne secret ones, in earthly & visible blessings, so wonderfully as of old; yet the God of Israel is our God, & the God of the old Testament is the God of the New, & better Testament, having still a secret & equivalent providence most wisely disposed, & framed for the weale of his Kirk according to the diversitie of the ages succeeding one after another. So that no wise heart perceiving the course thereof could wish another then the present, howsoever the follie of Infidelitie blindes men to affect the miracles, ease, and outward

prosperitie

ſperitie of former generations, and if theſe faile, to caſt themſelves headlong in deſperation, deriſion, or Atheiſme. Yea, becauſe hee workes not as before, in their haſte, they conclude, that he workes not at all. It were our wiſedome, who live in the laſt times, rather to determine with our ſelves, that as in great and extraordinarie plagues, ſmall and common diſeaſes are ſwallowed up; ſo will the Lord, leaving all other warnings, have all eares to be lift up in feare, to the hearing of the lond Trumpet of the Goſpel, ſummoning all fleſh before the judgement ſeat of Chriſt, that they may muſt of all tremble at that laſt ſentence, which debarres men for ever from the face of God, and in the meane time, will have the life of his owne children hid with Chriſt, that in a holy conformitie with him, they may by many afflictions enter into his Kingdome. As the preſent proſperitie of the common ſort doth make their feare the greater; ſo the croſſes of the Kirke ſhould make them with the greater courage to lift up their heads, and while the day of their redemption drawes neer, to walk with the greater fidelitie in their vocations, building the houſe of God with the one hand, & fighting with the other, againſt enemies of all ſorts, eſpecially theſe Sanballats, and Tobiahs, who labour to make other Kirkes abroad, and a great number of the Paſtors and People at home, to thinke that a great part of the walls of Chriſts Kirke, builded within this Nation, ſince our deliverie from the Romiſh captivitie, are ſo weake, that if a Fox ſhall goe up upon them, he ſhould breake them downe. And now forſooth the new worke riſing in place of the old to be more firme, and of the old foundation, when the myſterie of iniquitie, after long working in ſecret was ſeen manifeſted, there was a new face brought upon the Kirke. The pure fountaines of holy Scripture troubled with the puddle of trifling traditions, ceremonies brought in, and will-worſhip, and damnable Idolatrie ſet up, Apoſtolicall Diſcipline aboliſhed, and Popiſh policie exalted. Yet ſuch is the wilfulneſſe of men, knowing the weakeneſſe of errour, and force of the truth, that multitudes in the ſucceeding times have not bluſht to bring in theſe novelties under the name of ancient verities; yea, without ſhame, or feare, to affirme that this laſt was the primitive and naturall face of their mother. It may be ſeene in theſe dayes, that after a large time, this ſecond myſterie working under cover, yet alwayes perceived by ſome in this Land, is now at laſt brought to light, according to the warnings of the wiſe watchmen of this Kirke, and hath changed the comely countenance of Chriſts Spouſe, further then the lovers of the truth would have thought, into the Antichriſtian complexion of that whore of Babel, and without Gods preventing mercie, and our ſpeedy repentance, the leſſe of a great ſubſtance for a feeble conformitie; and yet, howſoever all men cry, that the ancient may

was the beſt, and as they love honeſtie, they will be the ſonnes of conſtancie, and firmely retaine the ancient Diſcipline of the reformed Kirke of Scotland. They have renounced nothing, they have abiured nothing; yea, if any whiſper of a fall from the firſt love, they are quickly marked, as wilfull pleading for ſhadowes, and making of ſchiſmes: and ſo ſuch as would ſtrive to ſtand, muſt ſuffer for their fault, who hath wrought the change. As that old Painter, intending to repreſent the body of Hercules, expreſſed nothing of the lineaments of his face, ſtature, or members, contenting himſelfe with the reſemblance of the Lyons skinne, which hee was wont to carrie, as the badge of his ſtrength, and Trophie of his honour: So ſome of his Prentices, for the beautifull face of this Kirke, and heavenly proportion of her divine Diſcipline, do ſet before the eyes of men of this time, who never ſaw the faire face, nor felt the ſtrength of ancient order, that roaring Lyons skinne of Epiſcopacie, the greateſt monſter that this Kirke had conflicted with, in the moſt part of her meetings, and whoſe skin within theſe few yeares was commonly repute amongſt the reſt of the ſpoyles taken from her enemies. As it was the courage of wiſe Cato againſt the bragges of arrogant Greekes, perverting all veritie and antiquitie of Hyſtorie, and uſurping the honour of the invention of all things, to write a booke de Originibus, for vindicating the truth from uſurping preſumption: And as in later times many have happily labored in diſcovering the Roman inventions, and bringing to light the beginnings and progreſſe of errour and idolatrie, creeping in and corrupting that Kirke; It were likewiſe to be wiſhed, for the weale of this Kirke, and her cauſe of controverſies, that the Acts of the generall Aſſemblies, ſo often viſited and prepared for publicke uſe, were now according to the intention and care of the Kirke, together with the bookes of Diſcipline, which ſhould be lights for direction, and lawes for diciſion of controverſies ariſing thereabout, faithfully peruſed and printed.

For the preſent neceſſitie, ye have here the firſt and ſecond bookes of Diſcipline, with certaine Acts of the Kirke for clearing your doubts, and confirming the truth againſt ſuch, as delight in vailes of obſcuritie, and circuits of circumvention. As there was never any miracle wrought for confuting of Atheiſts becauſe every work of God is a miracle againſt them: ſo there needs no argument, to ſtop the mouthes of adverſaries for Diſcipline, who would ſeem to ſtand to their own oath and ancient profeſſion, becauſe every line almoſt of theſe bookes, will be an argument againſt them. If truth ſhall obtrude her ſelfe to the knowledge of men, not ſuffering them to be ſo forgetfull and ignorant, as perhaps they would ſeeme, God forbid that any ſhould thinke that his reſolution to be rich and ſtately, ſhould ſo ſup-

preſſe

preſſe his light, and ſtay his mind from thinking that true, which wee would wiſh were falſe, that were the ſinne of a wittie malignant: Hæc eſt ſumma delicti nolle agnoſcere quod ignorare non potes: *It were much better, that as many as through ignorance of the eſtabliſhed order in the Kirke have beene miſled, would now repent their negligence and dangerous courſe, when they ſhall ſee a good daughter of an evill mother. This truth brought to light to be the fruit of our diviſion, As perſecution in former times hath brought forth purity, and hereſie the truth of doctrine; ſo hath this fit of diſtraction among brethren brought this draught of Diſcipline to the view of the world; to ſo many as have ſtood, by the grace of God, to the defence of their profeſſion, a ſtrong confirmation; and to ſuch as are toſſed with doubtings, a cleere reſolution. Let it be no derogation to the truth here expreſſed, nor to the labours of theſe faithfull Fathers, who penned and put in Regiſter the ſame, but a great imputation and guiltineſſe lying upon the ſucceeding age, who deprived themſelves of ſuch a benefit, and the Kirk of ſuch a defence. Though the booke of Gods covenant lay long hid in the Temple, yet Joſiah rejoyced when it came to light. Very Jezabel could not be ſtayed from magnifying of Baal by all the daſhes hee ſuffered from heaven and earth: And ſhould not Chriſtians be aſhamed to be leſſe affectionate to Veritie, then ſhe to Idolatrie, and namely a truth concerning Chriſts Kingly Office, and the Miniſters of his Kingdome; without the truth whereof we can neither have comfort of his Prophecie nor Prieſthood. It is the Lord his great mercy, that in the reformation of this Kirk he hath beene preached, and profeſſed, King, Prieſt, and Prophet. And it ſhall be the glory of this Land thankefully to acknowledge that incomprehenſible benefit, and alwayes carefully to keepe whole without rent, and to carrie a reverent eſtimation to the great worke of the glorious reformation of this Kirke. For this effect ye muſt arme your ſelves againſt the Lords of tongues, who have ſaid,* with our tongues will we prevaile. *Of that generation ſome will daſh you by the name odious of Puritan, & yet one of that Lordly ſort is forced to confeſſe, that Scots Profeſſours are unto him Puritanes from the forme of externall government, but not from Religion, which both is and may be one and the ſame, where the externall forme of government is different and contrary; who albeit they be miſerably taken with that their owne forme, yet in the reſt of the doctrine they are ſufficiently Orthodox. Others, like wicked creditors deſtroying the obligation whereby they are bound for debtfull obedience, ſummarily deny, that ever this Kirk had any approved diſcipline, except that which is printed and placed in the Pſalme bookes. A third ſort, making ſuch Paſtors, who at the*

beginning were called Super-intendents, to be figures, patterns, forerunners, or lieutenants of Biſhops, ſuch as now are, would move the world to beleeve that they follow the firſt Diſcipline. A fourth kinde, wandering in the wilderneſſe of unbounded indifferency, takes upon them to determine all doubts of diſcipline, by honour, eaſe, or gaine. And ſome, of Gallio's diſpoſition it may be, hidly eſteeming all Religion a matter of ſpeech, ſpare not to proclaime, that ſtriving about ſuch trifles is needleſſe. For your incouragement againſt ſuch, and others of the like diſpoſition, it hath pleaſed the Lord to ſet on worke our pens; and in his owne time, if preſumption bee obſtinate, hee will inſpire them with greater love of his truth, to whom he hath given knowledge in meaſure above them who hath put to their hand; and increaſe their knowledge, in whoſe hearts he hath wrought ſome love, howſoever their knowledge be far inferiour to many of theirs who ſtand for the truth.

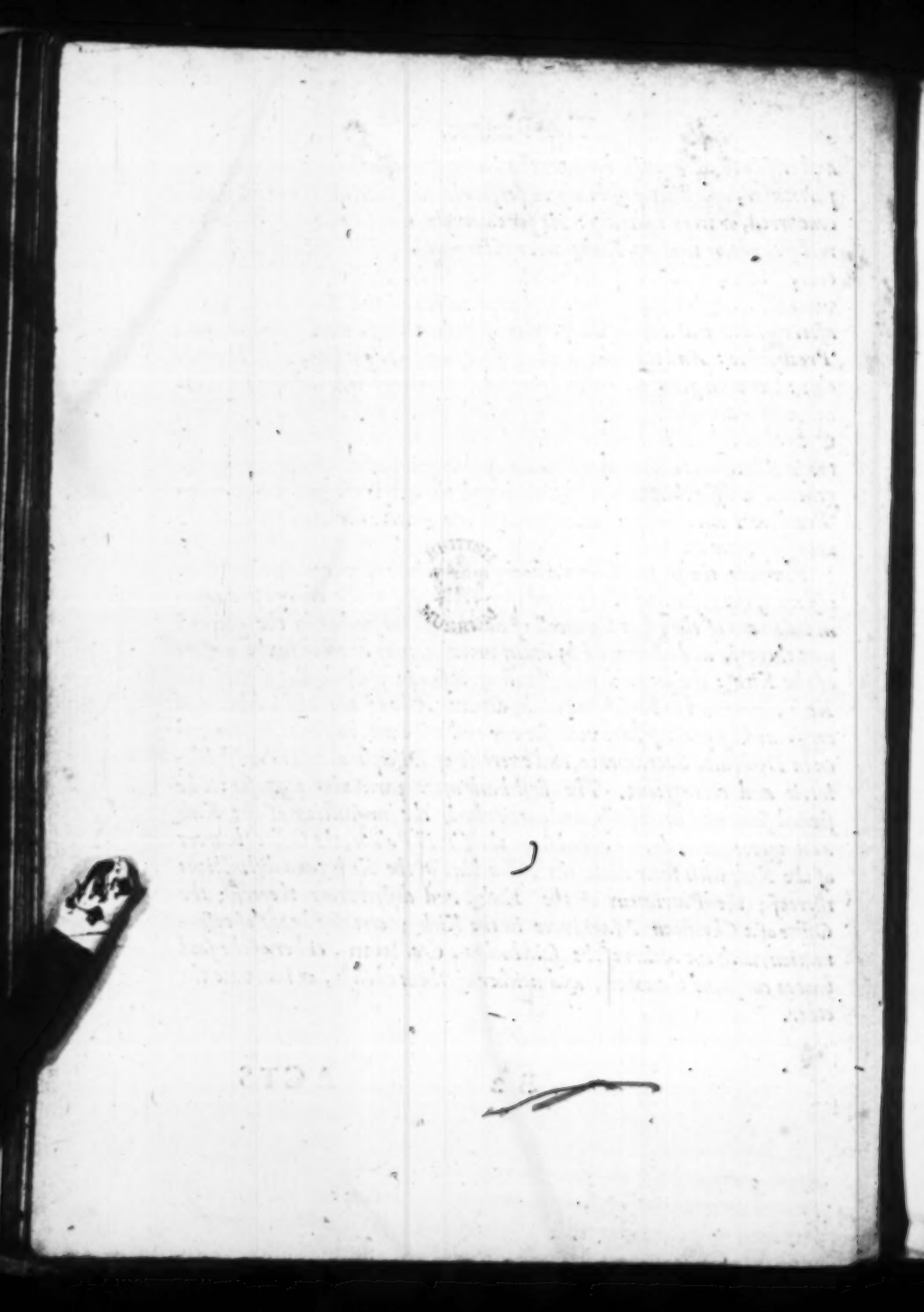
It is to be remembred, that the true friends of diſcipline are the Miniſters of the bleſſed Evangel of Jeſus Chriſt, agreeing in doctrine, and adminiſtration of the Sacraments, and the people of this Realme that profeſſe Chriſt, as he is now offered in his Evangel, and doe communicate with the holy Sacraments (as in the reformed Kirke of this Realme they are publickly adminiſtred) according to the confeſſion of Faith; and that ſuch as were clothed with the Kirk-rents, or greedily gaped after the ſame, as Abbots, Priors, Prioreſſes, Biſhops, Commendatairs, and other ſacrilegious uſurpers of Kirk-livings, as they had place in policie, and credit in Court, or Councell, either profeſſedly or craftily, have reſiſted the courſe of the Goſpel, and the diſcipline thereof, as may be ſeen in theſe conflicts, whereby the Kirke hath ever ſtriven for deliverance from their uſurpation; till now the zeale of benefices having devoured the zeale of diſcipline, old oppoſites are thought to be her moſt loving familiars, and her old friends her greateſt enemies. A ſtrange Caſe, and yet very caſuall for the Kirk by ſeeking worldly preferment, to loſe ſpirituall ſervants, as one ſaid, Never a Miniſter got a great Benefice, but hee ſpilt it, or it ſpilt him.

Item, that under the name of diſcipline is to be underſtood not onely the particulars expreſſed in theſe two bookes, but alſo the Acts, Conſtitutions, and practiſes agreed upon, and recorded in the Regiſters of the Generall and Provinciall Aſſemblies, Presbyteries, and Kirk Seſſions.

Thirdly, to conſider the different conditions of the Kirk in her infancie, in her growing, and in her ripe age, and accordingly to accommodate the diſcipline to practiſe, as the condition of the time permitted or required,

and wisely to distinguish betwixt the Kirks purpose and intention in every particular, and their possibility to performe and practise, as circumstances concurred, or were contrary: As for example, they intended resident Ministers, one or moe, as Kirks were of largenesse, with Elders and Deacons. Item, *Doctors of Divinitie for Schools, Assemblies generall, provinciall, weekely meetings for the interpretation of the Scripture, which afterward at Edinburgh the 7. day of July, 1579. were judged to be a Presbyterie: And they abhorred Anarchie, Oligarchie, and Hierarchie: but with great paines and frequent meetings was abuses condemned, and order established; so that for lack of ordinary Ministers planted, & in that respect lack of lawfull Assemblies, they were forced occasionally to use Super-intendents, and Visiters of Countries, who afterward in the generall Assemblie holden at Edinburgh the 4. of August 1590. when Presbyters were well and orderly constitute, were declared neither to be necessary, nor expedient.*

Fourthly, the first and second booke of Discipline, penned by the Ministers of the reformed Kirke, and the first booke at the charge and commandement of the great Councell of Scotland, subscribed by the greatest part thereof, and afterward by many more, as may be seene in the Acts of the Kirk: the second booke standing insert in publick Register of the Kirk, ordained to be subscribed by divers Acts of the Assemblie, and confirmed by practise, are both for one end: To wit, to direct reformation in Doctrine, Sacraments, and exercise of Discipline, and to resist Idolatrie and corruptions. The first hath more particular purposes: The second sets down more fully, and particularly the jurisdiction of the Kirk as it agrees, or is distinguished from the Civill Policie, the Office-bearers of the Kirk with their duties, the Assemblies of the Kirk, and distinctions thereof; the Patrimony of the Kirk, and distribution thereof; the Office of a Christian Magistrate in the Kirk; certaine heads of reformation, with the utility of the said bookes, &c. Item, *either of the said bookes confirme the other, and neither of them abolish, or innovate the other.*



ACTS OF THE GENERALL ASSEMBLY FOR CLEERING AND CONFIRMING THE SAID BOOKES OF *DISCIPLINE*, AND AGAINST THE ADVERSARIES THEREOF.

For the First Booke.

BEcause the lives of Ministers ought to bee such, as thereby others may be provoked to godlinesse, It becomes them first to be tried, after the triall of the Superintendents, if any man have whereof to accuse them in life, doctrine, or execution of their office. After the Ministers, must the Elders of every Kirk be tried, &c. *In that whole ordinance anent triall, and in the Constitution following anent the subjection of all sorts of Ministers to the Discipline of the Kirk, there is no mention of Bishops, or any sorts of Prelates, as not acknowledged to have any place in the Ministry of the Reformed Kirke.* Edinburgh Iul. 30. 1562.

Mr. Alexander Gordone, called Bishop of Galloway, making petition for the Superintendencie of Galloway, was refused, because hee had not observed the order of calling Superintendents, and in the meane time was required to subscribe the booke of Discipline. *Where it is evident that by his Episcopacy he might exercise no Ministeriall dutie, and although he was presented by the Lords, yet they would* Ibidem.

not admit him to be Super-intendent, except hee subscribed the booke of Disciplin. And let this be remembred for the subscription of others, of whom there may be seene a great number at the end of the said booke.

Ibidem. It is concluded by the whole Ministers assembled, That all Ministers shall be subject to their Super-intendents, in all lawfull Admonitions, as is prescribed as well in the booke of Discipline, as in the election of Super-intendents. *Here observe two things, First, that Super-intendents might not doe what pleased them: Secondly, that obedience to bee performed to them was injoyned by the Kirk, and set downe in the booke of Discipline, and in the election of Super-intendents.*

Ibidem. A Minister lawfully admitted, shall not bee removed, but according to the order of the booke of Discipline; so that the said booke is both the warrant of orderly admission, and orderly removing.

Edinburgh Decem. 25. 1562. According to the fourth head of the booke of Discipline concerning the lawfull election of Ministers, the Assemblie ordaines, That Inhibition shall be made to all and sundry persons, now serving in the Ministery, who have not entred into their charges by the order in this same head appointed. And this Act to have strength as well against them that are called Bishops, as others pretending any Ministery within the Kirk.

Edinburgh Decem. 25. 1563. It was thought needfull, for further confirmation of the booke of Discipline, that the Earle *Marshal*, Lord *Ruthwen*, Lord *Secretar*, the Commendator of *Kilwinning*, the Bishop of *Orknay*, Clerk of *Register*, *Iustice Clerke* Mr. *Henry Balnaves*, *David Forrester*, and Mr. *George Buchanan*, or any three, or foure of them, should over-see the said booke, and diligently consider the contents thereof, noting their judgement in writ, and report the same to the next Assembly generall of the Kirk: or, if any Parliament chance to be in the meane time, that they report their judgements to the Lords of the Articles, that shall happen to be chosen before the said Parliament. *By these it is evident, that our Kirk acknowledged the first booke to bee the booke of Discipline, and no wayes to be abolished, but for the use of the Kirk to be further confirmed.*

For the second Booke of Discipline.

Edinburgh Iunii 25. 1564. ANent the causes of the Kirk, and jurisdiction thereof, the Assembly appointed, the laird of *Dunn*, Mr. *Iohn Winram*, Mr. *Iohn Spottiswod*, Mr. *Iohn Willock*, Super-intendents; Mr. *Iohn Row*, *George Hay*, *Robert Pont*, *Christopher Gudman*, *Thomas Drummond*, *Iohn Knox*, *Iohn Craig*, *Iohn Rutherfurd*, *George Buchanan*, Re-

Robert Hammiltoun, *Clement Little*, the lairds of *Lundie*, *Elphinstoun*, *Karnall*, *Kers*, and *Thomas Scot* of *Abbotishall*, to conveen the morn after the preaching, and to reason and conferre anent the said causes and jurisdiction.

Ordaines an humble supplication to bee made to the Lords of secret Councell, anent the commission of jurisdiction, supponed granted to the Bishop of S. *Andrewes*, to the effect, that their honours may stay the same, in respect that these causes, for the most part, judged by his usurped authority pertaine to the Kirk, and howbeit for hope of good things the Kirk did over-see the Queens Majesties Commission given to such men, who for the most part were our brethren, yet can the Assembly no wayes be content that the Bishop of Saint *Andrewes*, a conjured enemy to Christ, use that jurisdiction; as also in respect of that coloured commission, he might usurpe againe, his old usurped authority, and the same might bee the meane to oppresse the whole Kirk by his corrupt Judgement. *Edinburgh Decem. 25. 1566.*

The whole Assembly thought meet that certaine brethren be appointed to concurre at all times with such persons of Parliament, of secret Councell, as my Lord *Regents* Grace hath nominate for such affaires as pertain to the Kirk and jurisdiction thereof, and also for decision of questions that may occurre in the meane time, *viz.* Mrs. *John Knox*, & *John Craig* Ministers of *Edinburgh*; The Superintendents of *Angus*, and *Lothiane*, *David Berthuike*, *Thomas Mackalzan*, *David Lindsay* Minister at *Leith*, *George Hay* at *Ruthven*, and *John Row* at S. *Johnstonn*. *Edinburgh Decem. 25. 1567.*

Letters directed from the Assembly by their Commissioners, to the Earls, Lords, and Barons, *viz.* the Earls, *Huntly*, *Argyle*, *Cassels*, *Rothes*, *Marshal*, *Munteith*, and *Glencarne*; to the Lords, *Boyd*, *Drummond*, *Sanchar*, *Heres*, *Yester*, *Cathcart*, Mr. of *Grahame*, *Fleming*, *Levingston*, *Forbes*, *Salton*, *Glames*, *Ogilvis*, Mr. of *Sinclare*, *Gray*, *Ollphant*, *Methven*, *Innermeth*, M. of *Somervell*; Barons, *Lochinvar*, *Garlies*, Shireff of *Air*, *Glenurquher*, Sir *Ia. Hamiltoun*, *Boniington*; Commendatares, *Arbroth*, *Kilwinning*, *Dunfermling*, Saint *Colms*, *Newbottel*, *Halyrood house*, shewing them that the Assembly had of long time travelled both in publick and private, with all estates, continually craving of their honours in speciall, that the course of the Evangell of salvation, now once of the liberall mercy of God restored to this Realme, might continue to all their comforts, and their posterities. And that for the furthering and maintaining *Edinburgh Junii 25. 1567.*

thereof a perfect policy and full liberty might bee granted to this reformed Kirk within *Scotland*, &c.

Edinburgh Iul. 1. 1568. An Article presented to my Lord Regent, That his Grace would cause such as are appointed of the Councel, convene with them that are appointed of the Assembly, to confer anent the jurisdiction of the Kirk, & to decide therein, that time & place may be condiscended upon to that effect, and that it be done before the Parliament.

Edinburgh Iul. 1. 1569. My Lord Regents Grace ordaines the persons nominate in the act of Parliament to convene the time of the next chekker, and define and limitate the jurisdiction of the Kirk, according to the word of God, and act of Parliament made there anent *Extract. act. secretarii consilii, Alexander Hay.*

Edinburgh Martii 5. 1570. Articles pertaining to the jurisdiction of the Kirk to be proponed to the Regents Grace and secret Councell, and sought to bee appointed by them. 1. That the Kirk have the judgement of true and false Religion, of doctrine, heresies, and such like, annexed to the preaching of the word, and ministrations of the Sacraments. 2. Election, examination, and admission of them, that are admitted to the Ministery, or other functions of the Kirk, charge of soules, and Ecclesiasticall benefices, the suspension, and deprivation of them there-from for lawfull causes. 3. All things concerning the Discipline of the Kirk which stand in correction of manners, admonitions, excommunications, and receiving to repentance. 4. The judgement of Ecclesiasticall matters betwixt persons that are in the Kirk, and especially among them that are constitute in the Ministery, as well concerning beneficiarie causes, as others. 5. Iurisdiction to proceed by admonitions, to the proceese of excommunication, if need be, against them that rob the patrimony of the Kirk, pertaining to the Ministery, or otherwayes intromet therewith unjustly, whereby the Ministery is in danger to decay by occasion of the poverty of the Ministers. 6. And because the conjunction of Marriages pertaines to the Ministery, the causes of adherence and divorcements ought also to pertaine to them, as naturally annexed thereto.

Edinburgh Apr. 24. 1576. Sess. 6. Brethren appointed to make an overture of the policie, and jurisdiction of the Kirk, &c. For the West country, the Bishop of *Glasgow*, Mrs. *Andrew Melvil*, *Andrew Hay*, *James Graig*, *David Cuninghame*; For *Lowthian*, Mrs. *Robert Pont*, *James Lowson*, *David Lindsay*, *Clement Littil*, and *Alexander Simme*. For *Fyfe*, the Super-intendent thereof, with the principall masters of the Vniversity.

versitie. For *Angus* and *Mernis*, the Laird of *Dunne*, *William Chrystesone*, *John Row*, *William Rind*, *John Dunkesone* for *Aberdene*, Mrs. *John Craig*, *Alexander Arbuthnot*, *George Hay*, and their persons to conveen, ilk country and rank in the places following, *viz.* The West in *Glascow*: *Lothian*, in *Edinburgh*, *Fyfe*, in Saint *Andrewes*: *Angus*, in *Montrose* the first Tuesday of *June* next to come, to conferr and advise upon the said matter, and to have generall meeting or conventions, two, or one at least, of ilk country, in *Stirling*, the last of *July* thereafter, to communicate and cognosce upon their whole travels and labours taken herein, and to conferre hereupon, and report what they have found, and conceived in the said matter, to the next Assembly.

The brethren depute to the conceiving and forming of the heads of the policie of the Kirk, being called to give account of their diligence, presented the same as they had made partition thereof at the Assembly in *Stirling*. The heads penned by Master *John Row*, and *Iames Lawson*, were read, and nothing said against, except that one of the said Mr. *Iohn*, his Articles was referred to further disputation. All men being required, that had any good reason or Argument to propone in the contrary to alledge the same; or if they would not publickly reason on the said head, to resort to the said Commissioners, where travell should bee taken to satisfie them; leaving to them liberty also, before the heads be recollected and ordered in one body, to make argument, as they thinke good against the same. *Edinburgh Octob. 1. 1577.*

The Laird of *Dun* thought the head given to him obscure. The Assembly desired him to conferre with the remanent Commissioners the morne at 7. houres, that he may be resolved of the meaning thereof.

The Remanent heads being prolix, were thought good to be contracted in short propositions to be presented to publick reading.

Sess. 2.

The head committed to Mr. *Andrew Hay*, being read in face of the Assembly, nothing was proponed against the same, except the Article anent the suspension of Ministers, referred to further reasoning. *David Forgusone* his part being read, then 8. Article was referred, and nothing spoken against the rest. The points committed to Mrs. *Andrew Hay*, *Robert Pont*, *David Lindesay*, nothing alledged in the contrary. The heads committed to Mr. *John Craig* read, some things were desired to be contracted, and others referred to further reasoning.

Sess. 3.

The whole labours of the brethren taken upon the matter, and argument of the policy being wholly read in publick audience of the Assembly, it was thought expedient that their whole travailes and worke in this matter being now dispersed, should be revised and perused by some brethren, and digested and disposed in good and convenient order, to be thereafter presented to the Assembly. And for that effect the Assembly appointed the brethren Mrs. *Iames Lowsone*, *Andrew Melvill*, *John Craig*, *George Hay*, to conveene together to appoint the houres and place thereto, and to remaine thereat while the matter be brought to an end. And in the meane time, if it please any to reason with them in the matter, to have accesse thereto.

Sess. 6.

Commissioners directed from this Assembly to the Regents Grace for informing his Grace anent the travels of the Kirk in the matter and argument of the policy, returned, and reported, his Grace liked well of their travels, and labours they tooke in that matter, requiring expedition, and hasty outred thereof.

Sess. 9.

The brethren appointed to collect the heads of the policie presented of before, reported the same gathered and collected in order, and digested in one body, and all men were required, that had good reason, or argument to propone, to offer them thereto. Three heads were called in doubt, One *de Diaconatu*, another *de jure Patronatus*, the third *de Divortiis*, wherein they were not resolved, nor satisfied. As to the rest, nothing was thought in the contrary, nor opponed thereto.

These three heads standing in controversie, and disputed *in utramque partem*, yet further disputation was reserved to the morne to any man that liked to take the part of reasoning upon him against the said heads. Because the matter of the policy of the Kirke collected by the brethren, is not yet in such perfect forme, as is requisite, and sundry things are largely intreated, which would bee more summarily handled, others required further dilatation, for recollecting thereof, and putting the same in good order, and forme, and for avoiding of superfluity, and obscurity, the substantialls being kept. The Assembly presently hath willed their beloved brethren, Mrs. *R. Pont*, and *Iames Lowson*, to take travell and labour in the premisses. And to the effect, that the worke may bee the better

better compleat, and in readineſſe againſt the next generall Aſſembly, which is ordained to begin at *Edinburgh* the 25. of *October* next to come, the Aſſembly hath ordained their brethren the Laird of *Dun*, Mrs. *Alexander Arbuthnot*, *Andrew Melvill*, *Iohn Craig*, *Andrew Hay*, *George Hay*, *Iohn Row*, *David Lindeſay*, *Iohn Dunkeſone*, to aſſemble & convene together the 19. of *October* next in *Edinburgh*, to reviſe and conſider the travels of the ſaid brethren, that the ſame may be the more adviſedly proponed publickly, as is ſaid: In the mean time ſuch as pleaſe to reaſon in the matter, to have acceſſe to the ſaid brethren. And likewiſe ordained the viſitours of Countries, to make intimation to the Barons, that the ſaid work is in hands, and to be treated in the next generall convention, deſiring their preſence and concurrence thereto.

Becauſe the matter of the policy, and juriſdiction of the Kirk, committed to the recollecting, forming, and diſpoſing of certain brethren, being now preſented by them, was thought expedient to be propounded and intreated the morne after the reading of the generall heads thereof, The whole brethren were required to adviſe with themſelves, if they found any other head neceſſarie to be diſputed then thoſe, and to ſignifie the ſame to the Aſſembly the morne. My Lord Regents grace deſired the Aſſembly to proceed forward earneſtly in the policie, wherein they were labouring, and to put the ſame to an end. *Edinburgh Octob. 25. 1577.*

The reſt of this day being conſumed in examination of the travells taken upon the policie, as is noted thereupon to the next Seſſion, the Aſſembly ordaines it to be proceeded further in.

Seſs. 6.

This Seſſion being wholly imployed in reaſoning upon the heads of the Juriſdiction of the Kirk, the ſame argument was ordained to be followed out the morne, ſo farre as time may ſerve thereunto.

The heads of the policie and juriſdiction of the Kirk being wholly read, and thought good that the ſame ſhould be preſented to my Lord Regents grace, as agreed upon by reaſoning among the brethren, ſaving the head *de Diaconatu*, which is ordained to be given in with a note, that the ſame is agreed upon by the moſt part of the Aſſembly, without prejudice of further reaſoning, to the effect that the ſaid heads may be put *in Mundo*, diſpoſed and ſet in good order, according to the mind of the Aſſembly, The Aſſembly hath willed Mrs. *Iames Lowſon*, *Robert Pont*, *David Lindſay*, and the Clerke of the Aſſembly to labour with diligence therein, and the *Edinburgh Octob. 25. 1577.*

ſame

ſame being put in *Mundo* by them according to the originall to be ſeene, and reviſed, by *Iohn Dunkeſon*, *David Forgueſon*, the Laird of *Dun*, Mr. *Iames Carmichael*, and *Iohn Brand*, and being ſeen by them according to the ſaid originall, to be preſented by the ſaid Mrs. *Iames Lowſon*, *Robert Pont*, and *David Lindſay*, together with a ſupplication penned and delivered to them by the Aſſembly unto my Lord Regents grace, and in caſe conference and reaſoning bee ſought by his grace upon the ſaid heads preſented to his grace, the Aſſembly hath ordained the Laird of *Dun*, Mr. *Patrick Adamſon*, *Iohn Craig*, *Iohn Row*, *Alexander Arbuthnot*, *Andrew Melvill*, *Iames Lowſon*, *Robert Pont*, *David Lindſay*, *Andrew Hay*, *George Hay*, and *Iohn Dunkeſon* to concurre and await upon the ſaid conference, as they ſhall be advertiſed by his Grace.

Edinburgh April. 24. 1578. For as much as the generall Aſſembly hath thought meet, that the travels taken by them upon the policie, ſhall be preſented to the Kings Majeſty, and his highneſſe Councell, it was found meet that before the copies thereof were delivered, they ſhould be yet reviewed and over-ſeen by Mrs. *Robert Pont*, *Iames Lowſon*, and *David Lindſay*, and being written over, according to the originall, one copy ſhould be preſented by them to his highneſſe, with a ſupplication penned by them to that effect, and another copy to the Counſell. The time to be at the diſcretion of the ſaid brethren, ſo it be before the generall faſt. And in caſe conference and reaſoning be craved upon the ſaid heads, the Aſſembly hath nominated Mr. *Iohn Craig*, *Alexander Arbuthnot*, the Laird of *Dun*, *William Chriſteſon*, *Iohn Row*, *David Forgueſon*, *Robert Pont*, *Iames Lowſon*, *David Lindſay*, *Iohn Dunkeſon*, *Andrew Melvill*, *Andrew Hay*, *Iames Craig*, to concurre and convene at ſuch times appointed by the King and Counſell as advertiſement ſhall be made to them by the ſaid three brethren. And that the ſaid Commiſſioners at the ſaid conference, reaſon alſo in the head of the ceremonies, and how farre Miniſters may meddle with civill affaires, and if they may vote in Counſell or Parliament,

Edinburgh 24 April, 1578. It was required, that if any brother had any reaſonable doubt, or argument to propone anent the head *de Diaconatu*, that hee ſhould be ready the morne to offer his reaſons, where hee ſhall bee heard and reſolved.

According to the ordinance made yeſterday, all perſons that have any reaſonable doubt, or argument to propone againſt the head of the policie, were required to propone the ſame, and none offered any argument to the contrary.

The

The generall Assembly of the Kirk finding universall corruption of the whole estates of the body of this Realme, the great coldnesse and slacknesse in Religion in the greatest part of the professors of the same, with the dayly increase of all kind of fearefull sinnes and enormities, as incest, adulteries, murthers, and namely recently committed in *Edinburgh*, and *Sterling*, cursed sacriledge, ungodly sedition and division within the bowels of the Realme, with all manner of disordered and ungodly living, which justly hath provoked our God, although long-suffering and patient, to stretch out his arme in his anger, to correct and visite the iniquity of the land, and namely by the present penury, famine, and hunger, joyned with the civill and intestine seditions, whereunto doubtlesse greater judgements must succeed, if these his corrections work no reformation nor amendment in mens hearts. Seeing also the bloudy conclusions of the cruell Councels of that *Romane* beast, tending to extermine, and rase from the face of all *Europe*, the true light of the blessed word of salvation: for these causes, and that God of his mercy would blesse the Kings highnesse, and his regiment, and make him to have a happy and prosperous government, as also to put in his Highnes heart, and in the hearts of his noble Estates of Parliament, not onely to make and establish good politick lawes for the weale and good government of the Realme, but also to set and establish such a policy, and discipline in the Kirk, as is craved in the word of God, and is contained, and penned already to be presented to his Highnes, and Councell, that in the one, and the other, God may have his due praise, and the age to come an example of upright and godly dealing. Therefore the Assembly hath ordained the Act preceding hereanent, to be precisely kept in all points. *Ibidem.*

Forasmuch as in the last Assembly commission was given to certaine brethren to present to the Kings Highnes and Councel, the heads of the policie of the Kirk, with a supplication to his Grace: The Assembly desired the report of the brethrens proceedings, who expounded, and shew, that according to their commission, they exhibite to the Kings Majesty a copy of the heads of the policy, with the supplication unto his Grace, who gave a very comfortable & good answer. That not only would he concurre with the Kirk in all things that might advance the true Religion, presently professed within this Realm, but also would be a protector for the Kirk, and thereafter his Grace presented to the Councell the said *Sterling Junii* 10. 1578.

ſupplication, who nominate perſons to conferre in the matter, and by his Majeſties procurement obtained of the Councell, that they might chooſe ſo many Miniſters to conferre, as was at length agreed upon, which conference is ready to be ſhowen.

Edinburgh Octob. 29. 1578. In reſpect that at the deſire of the Aſſembly, a certaine of the Nobility were convened, *viz.* my Lord Chancellor, the Earle of *Montros*, my Lord *Seatonn*, my Lord *Lyndſay*, it was exponed and ſhowen to the Moderator of this Aſſembly, what care, and ſtudy the Aſſembly had taken to entertaine and keepe the purity of the ſincere word of God, unmixed with the invention of their owne heads, which their ſpeciall care was to reſerve to the poſterity hereafter. And ſeeing that the true religion is not able to continue, nor endure long, without a good diſcipline and policy, in that part have they alſo imployed their wit and ſtudy, and drawne forth out of the pure fountaines of Gods word, ſuch a Diſcipline as is meet to remaine in the Kirk, which they preſented to the Kings Majeſty, with their ſupplication, at whoſe direction certaine Commiſſioners were appointed to reaſon with ſuch as were deputed by the Kirk, where the whole matter being diſputed, was reſolved and agreed, except a few heads, and thereafter againe preſented to the Lords of the Articles, that the ſaid Diſcipline might have place, and bee eſtabliſhed by the acts and lawes of the Realme, wherein no the leſſe their travells have not ſucceeded, praying therefore the Nobility preſent, as well openly to make profeſſion to the Aſſembly, if they will allow, and maintaine the Religion preſently eſtabliſhed within this Realme, as alſo the policy and diſcipline already ſpoken of, and to labour at the King and Councels hands, for an anſwer to the heads following, to wit, That his Grace and Councell will eſtabliſh ſuch heads of the policy, as were already reſolved and agreed upon by the ſaid Commiſſioners, and cauſe ſuch others as were not finally agreed on to be reaſoned, and put to an end, and that his Grace and Councell will reſtore to the Kirk the act of Parliament concerning the Thirds: And that none vote in the Parliament in name of the Kirk, except ſuch as ſhall have commiſſion from the Kirk to that effect. And that preſentations to benefices be directed to the Commiſſioners of Countries, where the benefices lie. And to the end that the matter may bee the better and ſooner exped, that their Lordſhips would appoint ſuch time convenient thereto, as they may beſt ſpare, that ſuch of the brethren as ſhall bee named thereto, may wait upon their Ho-

Honours. Hereunto the said Noblemen answered, that a part of them had made a publick profession of this Religion before, alwayes now they declare and professe the Religion presently professed within this Realme, and that they shall maintaine the same to their power. As to the rest, they think good the King and his Councell bee suited, and they shall insist with the King for answer thereto. The time to that effect they shall notifie to the Assembly the morne.

That because in the last conference holden at *Sterling* by his Graces command concerning the policy of the Kirk, certaine Articles there anent remaine yet unresolved, and referred to further conference, Therefore the Assembly craves of his Majesty that persons unspotted of such corruptions as are desired to be reformed, may be nominate by his Majesty to proceed in the further conference upon the said policy, and time and place to be appointed to that effect. *Edinburgh Iulii 7. 1579.*

The question being proponed by the Synods of *Lowthiane* to the generall Assembly anent a generall order to be taken for erecting of Presbyteries in places where publick exercise is used, unto the time the policy of the Kirk be established by law; It is answered, that the exercise may be judged to be a Presbytery. *Ibidem.*

An Article propounded by the Commissioners of the Kirk to his Majesty and Councell, that the booke of policy may bee established by an act of privy Councell, while a Parliament bee had, at which it may bee confirmed. *Dundie, Iulii 12. 1580.*

Forasmuch as travells have beene taken in the forming of the policy of the Kirk, and divers suits made to the Magistrate for approbation thereof, which albeit hath not yet taken the happy effect which good men would crave, yet that the posterity should judge well of the present age, and of the meaning of the Kirk, the Assembly hath concluded, that the booke of policy agreed to in divers Assemblies before, should bee registrate amongst the Acts of the Assemblies, and remaine therein *ad perpetuam rei memoriam:* And the Copies thereof to be taken by every Presbytery, Of the which booke the Tenour followeth, &c. *Glasgow, Aprilis 24. 1581.*

For as much as it is certaine, that the word of God cannot bee kept in the owne sincerity, without the holy Discipline be had in observance, It is therefore by common consent of the whole Brethren, and Commissioners present, concluded, that whosoever hath borne office in the ministery of the Kirke within this Realme, or *Edinburgh Aug. 4. 1590. P. Galloway Moderator.*

that preſently beares, or ſhall hereafter beare office herein, ſhall bee charged by every particular Presbytery where their reſidence is, to ſubſcrive the heads of Diſcipline of the Kirk of this Realme, at length ſet downe and allowed by act of the whole Aſſembly, in the book of policy, which is regiſtrat in the Aſſembly-bookes, and namely the heads controverted by enemies of the Diſcipline of the reformed Kirk of this Realme, betwixt and the next Synodall Aſſemblies of the Provinces, under the paine of excommunication to be executed againſt the non-ſubſcrivers, and the Presbyteries which ſhall bee found remiſſe or negligent herein, to receive publick rebuke of the whole Aſſembly. And to the effect the ſaid Diſcipline may be knowne, as it ought to be, to the whole brethren, It is ordained that the Moderator of each Presbytery ſhall receive from the Clerke of the Aſſembly, a copy of the ſaid booke under his ſubſcription, upon the expenſes of the Presbytery, betwixt and the firſt day of *September* next to come, under the pain to bee openly accuſed in face of the whole Aſſembly.

Edinburgh Iulii 2. 1591. The Aſſembly ordaines, that the Diſcipline contained in the acts of the generall Aſſembly be kept as well in *Angus* and *Mernis*, as in all other parts.

ACTS CONCERNING THE Adverſaries of Diſcipline.

It is to bee marked, that ſuch as adhered to Papiſtry, were enemies both to reformation and Diſcipline, and ſuch as embraced the true Religion, whether Kirkmen or other Profeſſors, and yet poſſeſſed the Kirk rents, were not onely unhearty friends, but, under colour and in policie, as great hinderers as lovers of the benefices and livings belonging to the ſervice of God.

Edinburgh Iulii 30. 1562. *Alexander Gordon*, being Biſhop of *Galloway*, is no otherwiſe acknowledged by the Aſſembly in reſpect of ſpirituall function, then as a private man void of Juriſdiction: and therefore hee and the reſt of that ſort, are not ſimply ſet downe by their title of Biſhop, but by a note as it were of degradation, [*ſo called*] to wit, by cuſtome, but by no right.

Edinburgh Decem. 25. 1562. The ſaid Mr. *Alexander Gordon* without reſpect to his place, or Biſhopricke, is inrolled after the Super-intendents, and is thus deſigned, Mr. *Alexander Gordon*, intitulate Biſhop of *Galloway*, and is there leited for the Super-intendencie of *Dunfrice*, *Liddiſdaill*, and *Galloway*, and gets commiſſion to preſent Miniſters, Exhorters, and Readers, for planting of Kirkes, and to doe ſuch other things as hath beene heretofore accuſtomed.

Maſter

Mr. *Alexander Gordon*, named Bishop of *Galloway*, was removed, out of the Assembly, and accused by the Laird of *Gairlies*, his excuses were not found altogether relevant, and therefore the Assembly appointed order to be taken anent the matter complained upon. *S. Iohnston. Iunii 25. 1563.*

The Assembly ordained commissions to be given to the Bishops of *Galloway*, *Orknay* and *Catnes*, for the space of a yere after the date hereof, to plant Kirks, &c. within their owne bounds, and that the Bishop of *Galloway* haunt, as well the Shirefdome of *Wigtoun*, as the Stewardie of *Kirkubright*, reckoned within his bounds. *Ibidem.*

It was then ordained, that when any benefice shall chance to vake, or is now vacant, that a qualified person be presented to the Super-intendent of that Province where the benefice vakes, and that he being sufficient be admitted Minister to that Kirk which is destitute of a Pastor, that ignorant Idiots bee not placed in such roomes by them that are yet called Bishops, and are not. *Ibidem.*

Mr. *Robert Pont* complained upon the Bishop of *Dunblane*, that the said Bishop lately said, and caused say Masse in *Dunblane*, contrary to the tenor of the Act made thereanent, &c. *Ibidem.*

Remember to make supplication to the Queenes Majesty and her Councell, for remitting the thirds, or any part thereof to the Bishops, that are elected by the Kirk, to bee Commissioners to plant Kirkes within their bounds. *Ibidem.*

A sentence of unquhile *Iames* Bishop of *Rosse*, Commissioner to unquhile *Iames* Archbishop of Saint *Andrewes*, pronounced against *Iames Hammiltoun* of *Kincavel*, was declared wicked, ungodly, and wranguſly led. *Ibidem.*

Bishops, Abbots, Priors, and other Persons beneficed, being of the Kirk, who receive teinds and awaite not on the flock committed to their cure, nather present themselves to the Generall Assembly, are ordained to be summoned by the Super-intendents to compaire at the next generall Assembly, to give their assistance and counsell in such things as appertaine to Christian Religion and preaching of the true word, and further to know the Ordinance of the Kirk to be made thereanent. *Edinburgh Decem. 25. 1566.*

Adam, called Bishop of *Orknay*, and Commissioner, was accused that he, being Bishop and Commissioner occupied the roome of a Magistrate in the Session, his sheepe wandering without a Pastor, and retaines in his company Sir *Francis Bothwel*, a rank Papist, to whom he hath given benefices, and placed him as Minister in those Kirkes; as also that hee solemnized the marriage of the Queene, *Edinburgh Decem. 25. 1567.*

and Earle of *Bothwell* &c. and for the said causes was deprived.

Ibidem. *Alexander* called Bishop of *Galloway*, Commissioner, accused that he hath not visited, these three yeeres by-gone, or thereby, his Kirkes within his charge; that he hath given himselfe over altogether to haunt the Court, and cleane left the office of visiting, and planting the Kirkes, and hath now procured to be one of the Session, and privy Councell, which cannot agree with the office of a Pastor or Bishop; and also hath resigned *Inch, Chaffray* in favours of a yong child, and set divers lands in few: Compeiring, granted publickly that hee had offended in all things were laid to his charge. And for certaine considerations the Assembly continued him still, untill the next Assembly, upon certaine conditions of his diligence in his Charge.

Edinburgh Iulii 1. 1568. No man ought to injoy or possesse the patrimony of the Kirk, without doing of their dutifull service. And because it is knowne that there are many of that number, to whom God hath given such gifts, wherethrough they might profit greatly in the Kirk of God, it was thought necessary, that admonitions bee made by the whole Assembly, to such as brooke benefices, that they apply themselves according to the gifts given to them by God, and as the Kirk shall judge them able, to enter in the Ministery, and continue therein. And because all the said Persons are not present to heare the voice of the Assembly, It is ordained, that Super-intendents and Commissioners, that shall be appointed for planting, and visiting of Kirkes, give the same admonitions particularly to the said Persons within their bounds, requiring them in name of the Assembly to be at the next generall Assembly, &c.

Ibidem. An Article presented to my Lord Regents Grace, bearing, that it is thought very unreasonable that the Papists, enemies to Gods Kirk, and this Common-wealth, and others, that labour not in the Ministery, shall possesse freely, without imposition, the two part of the benefices, and the Kirk, which labours, shall not possesse the third.

Ibidem. The Bishop of *Orkney* restored againe, and Mr. *Iohn Row* appointed Commissioner of *Galloway*.

Edinburgh Iulii 5. 1569. Ordaines *Alexander Gordane* sometimes Commissioner of *Galloway* to repaire to the next generall Assembly of the Kirk, to answere to such things as shall bee laid to his charge, &c. and in the meane time inhibites him to use any function within the Kirk of God, conform to the Act made against him the 8. of *Iuly* 1568. in the generall Assembly.

Adam

Adam B. of *Orkney* was accused for not fulfilling of the injunctions appointed to him by the Assemblies in the m. of *July*, 1568. *Ibidem.*

Adam of *Orkney* being called to the office of a Bishoprick, and promoted to the profits thereof, and suffered by the Kirk, receives charge to preach the Evangell, to bee also Commissioner of the Country of *Orkney*, which hee received, and exercised for a certaine space, while now of late he made a Simoniacall change with the Abbacie of Hali-rudhous, although yetbrooking the name, and stiled Bishop of the same; contrary to all lawes both of God and Man, made against *Simony*. Secondly, he dimitted his cure in the hands of an unqualified person, without the consent of the Kirk, leaving the flock destitute without a shepheard, whereby not onely ignorance is increased, but also most aboundantly all vice and horrible crimes there are committed, as the number of 600. persons, convict of incest, adultery and fornication, beares witnes. Thirdly, hee hath given himselfe daily to the execution of the function of a temporall Judge, as to bee a Lord of Session, which requires the whole man, and so rightly in naither can hee exercise both: And stiles himselfe with Romane titles, as Reverent Father in God, which pertaines to no Minister of Christ Iesus, nor is given to any of them in Scripture. Fourthly, in great hurt, and defraud of the Kirk, he hath bought all the thirds of the Abbacie of Halirudhous, at least, he hath made Simoniacall change thereof with the rents of *Orkney*. Fifthly, he hath left the Kirks, partly unplanted, and partly planted, but destitute of provision. Sixtly, some of the Kirkes are sheepfolds, and some of them ruinous. Seventhly, he hath traduced both publickly and privatly the Ministers of *Edinburgh*, absented himselfe from preaching in that Kirk, and from receiving the Sacraments. *Stirling* Febr. 25. 1569.

Excommunication directed against *Patrik* called Bishop of *Murray*, to bee executed by Mr. *Robert Pont* Commissioner their, with the assistance of the Ministers of *Edinburgh*. *Edinburgh* Julii 5. 1570.

Robert Bishop of *Caines* to assist *John Gray* of *Fordel* in visiting the Kirkes there. *Edinburgh* Mart. 5. 1570.

Iohn Bishop of Saint *Andrewes* accused, first that he had given a benefice to Mr. *George Lauder* suspect of Papistrie. 2. That he oversaw adultery in *Brunsiland*. 3. He suffered M. *Magnus Hulcie* lie uncontrouled under old adulterie. 4. That he visited by others, and not by himselfe. 5. That in his default the exercise of Saint *Andrewes* was likely to decay. 6. That such as had offended in *Law-* *Edinburgh* Aug. 6. 1573.

Lowthian, he receives in Saint *Andrewes*, and admits some to function in the Kirk that are not able, and untried, chiefly such as come out of *Lowthians*, and *Mers*.

Ibidem. The whole Assembly heares that he hath received the name of Bishop, but hath not used the office of a Bishop; within his bounds hee hath not proceeded against Papists, he is suspect of *Simony* betwixt the Earle of *Argile* and him, anent the profites of the Bishoprick; he is suspect of perjury in receiving the same Bishoprick, because he gives acquittances, and the Earle receives the silver of the Bishoprick.

Mr. James Paton B. of Dunkell.

Ibidem. *Alexander Gordon* Bishop of *Galloway* accused, 1. that hee intruded himselfe in the office of the Ministery, within the burgh of *Edinburgh*: 2. He perswaded and enticed the people to rebell against our Soveraigne Lord: 3. Hee refused to pray for our Soveraigne Lord, approving another Authority: 4. Being forbidden by the generall Assembly to have any intromission with the Parishoners of Halyrud-hous, he compelled them to receive the Sacrament, then abused by him within *Edinburgh*, causing his pretended Baillies, and the men of warre, to compell the said poore people: 5. Being sworne by his solemne oath, for due obedience to our Soveraigne Lord, and his Graces Regent, and authority, brake his said oath, by sitting in pretended Parliament for dispossessing of our said Soveraigne Lord of his royall crowne, and authority: 6. Openly in Pulpi the gave thanks for the slaughter of *Matthew* Earl of *Lennox*, of good-memory, saying that it was God most just judgement, and exhorted the people to doe the same: 7. That hee was a perverter of the people, not onely before the reformation, but also divers times since. It was concluded, that he should make publique repentance in *Sackcloth* three severall Sundaies; First, in the Kirk of *Edinburgh*; Secondly, in Halyrud-hous; Thirdly, in the Queenes Colledge, under the paine of Excommunication.

Ibidem. *Alexander Hay*, Clerke to the secret Councell, presented certaine heads proponed by my Lord Regent to the present Assembly, whereof one followes: My Lord Regents Grace mindes, that with all convenient diligence qualified persons shall be promoted to the Bishopricks now vacant, the delay whereof hath not beene in his owne Grace his default, but by reason some entresse was made to these livings, in favours of certaine Noble-men before his acceptation of the Regiment; yet his Grace is perswaded, that qualified persons shall speedily bee presented, and in case of failzie, will

not

not faile without the others knowledge and consent to present.

The Assembly hath concluded, that the Jurisdiction of Bishops in their Ecclesiasticall function shall not exceed the Jurisdiction of Super-intendents, which heretofore they have had, and presently have; and that they shall willingly bee subject to the Discipline appointed by the generall Assembly, as members thereof, as the Super-intendents have beene heretofore in all sorts; and that no Bishops give collation of any benefice within the bounds of Super-intendents, without their consent, and testimoniall subscrived with their hands: And that Bishops in their owne Dioceses, visit by themselves, where no Super-intendents are, and give no collation of benefices, without consent of three well qualified Ministers, &c. *Edinburgh Mar. 6. 1573.*

The Bishop of *Dunkell* ordained to confesse his fault publickly in the Kirk of *Dunkell*, for not executing the sentence of the Kirk against the Earle of *Athol*. *Ibidem.*

George, Bishop of *Murray*, ordained to be summoned to make his Purgation of the fornication alledged committed by him with the Lady *Ardrosse*. *Ibidem.*

Bishops, Super-intendents, or Commissioners of Countries, that be found negligent in their office, or doe not their dewtfull charge, either in their visitation, teaching, or life, the Assembly hath decreed and ordained, that they shall be punished and corrected according to the quality of their faults, either by admonition, publick repentance, suspension or deprivation *simpliciter*, at the sight of the said Assembly. *Edinburgh Augusti. 7. 1574.*

Bishop of *Dunkell*, Bishop of *Brechin*, Bishop of *Murray*, Bishop of *Glasgow*, removed, and particularly complained on. *Edinburgh Mar. 7. 1574.*

The Bishops of *Galloway*, *Dunkell*, *Brechin*, *Dumblaine*, *Yles*, being present, *Iohn Durie* one of the Ministers of *Edinburgh* protested, that the triall of Bishops prejudge not the opinions and reasons which hee, and other brethren of his minde, had to oppone against the said office, and name of Bishop. *Edinburgh Augusti 6. 1575.*

Anent the question propounded by certaine brethren, whether if the Bishops, as they are now in *Scotland*, have their function of the word of God, or not; or the Chapiters appointed for creating of them in this reformed Kirk: for better resolution hereof, the generall Assembly of the Kirk appoints Mr. *Iohn Craig*, Minister at *Aberdene*, Mr. *Iames Lowson*, Minister at *Edinburgh*, and Mr. *Andrew Melvil*, principall of the colledge of *Glasgow* on the one part; Mr. *George Hay*, Commissioner of *Caitnes*, Mr. *Iohn Row*, Minister *Ibidem.*

of *Pearth*, and Mr. *David Lindsay* Minister at *Leith* on the other part, to conveen, reason, and conferre upon the said question, and to report their judgements and opinions thereupon to the Assembly before the dissolving thereof, if they be resolved betwixt and the same.

Ibidem. They think it not expedient presently to answer directly to the first question, but if any Bishop shall be chosen who hath no such qualities as the word of God requireth, let him be tried by the generall Assembly *de novo*, and so deposed.

The points wherein they agree concerning the Office of a Bishop or Super-intendent.

First, the name of Bishop is common to all them that hath any particular flock, over the which hee hath a peculiar charge as well to preach the word, as to Minister the Sacraments, and to execute the Ecclesiasticall Discipline, with consent of his Elders. And this is his chiefe function by the word of God.

Out of this number may be chosen some to have power to visit such reasonable bounds, besides his owne flock, as the generall Assembly shall appoint; and in these bounds to appoint Ministers, with consent of the Ministers of that Province, and the consent of the flock to whom they be appointed: Also to appoint Elders and Deacons in every particular Congregation, where there is none, with consent of the people thereof, and to suspend Ministers for reasonable causes with consent of the Ministers foresaid.

Edinburgh Aprilis 5. 1576. Bishops being present, their diligence is tried, and they are accused for want of particular flockes, dilapidation, and other faults.

Ibidem. Anent the advice and opinion of the brethren given concerning the question moved anent Bishops, the whole Assembly, for the greatest part, after reasoning, and long disputation upon every Article of the said brethrens opinion, and advice, resolutely affirmed, and approved the same, and every Article thereof, as is also above set downe. And, to the effect that the said Articles condescended upon by the said Assembly, may be the better followed out, and ready execution may ensue thereupon, as appertaines, ordaines the Bishops which hath not as yet received the charge of a particular Congregation, to condescend the morne, what particular flocks they will accept to take the cure of.

Ibidem. For the more commodious visitation of Countries, there is appointed

pointed for every Shire foure or five Bishops, Super-intendents, and Ministers, and Articles of visitation set downe.

Anent the demand of Mr. *Andrew Hay* Parson of *Renthrew*, if every Visiter within his owne bounds hath like power, and jurisdiction to plant Ministers, suspend, and depose for reasonable cause: The Assembly resolved affirmative, that they have alike power and jurisdiction therein, as is contained in the particular Articles concerning the jurisdiction of the Visiters. *Ibidem.*

For as much as there is great corruption in the estate of Bishops, as they are presently made in this Realme, wherennto the Kirk would provide some stay in time comming, so farre as they may, to the effect that further corruption may be bridled: therefore the Assembly hath concluded, that no more Bishops shall bee elected, or made hereafter before the next generall Assembly of the Kirk, discharging all Ministers and Chapiters to proceed any wayes in the election of the said Bishops in the meane time, under the paine of perpetuall deprivation from their offices. *Edinburgh Aprilis 24. 1578.*

The Act above written extended to all times to come, and all Bishops already elected required to submit themselves to the generall Assembly, concerning the reformation of the corruption of that estate, which submission the Bishop of *Dunblane* willingly offered to the Assembly. *Sterling Iulii 11. 1578.*

Sess. 4.

For as much as the office of a Bishop, as it is now used, and commonly taken within this Realme, hath no sure warrant, authority, nor good ground out of the Scriptures, but is brought in by the folly and corruption of mens inventions, to the great overthrow of the Kirk of God, The whole Assembly of the Kirk in one voice, after liberty given to all men to reason in the matter, none opponing himselfe in defending the said pretended Office, Findes and declares the same pretended Office used and termed, as is abovesaid, unlawfull in the selfe, as having neither fundament, ground, nor warrant within the word of God; and ordaines, That all such persons as bruike, or shall bruike, hereafter the said Office shall be charged simply to dimit, quite, and leave off the same, as an Office where into they are not called of God: And such like to desist, and cease from all preaching, ministration of the Sacraments, or using any way the Office of Pastors, while they receive *de novo* admission from the generall Assembly, under the paine of Excommunication to be used against them. Wherein if they be found disobedient, *Dundie, Iulii 12. 1580.* Bishops as they are, judged unlawfull & discharged.

obedient or contradict this act in any point, the ſentence of Excommunication after due admonitions to bee executed againſt them. And for better execution of the ſaid Act, It is ſtatute, that a Synodall Aſſembly ſhall be holden in every Province, where any uſurping Biſhops are, and begin the 18. of *Auguſt* next to come, whereto they ſhall be called, and ſummoned by the Viſitors of the ſaid Countries, to compeire before their Synodall Aſſemblies, and namely, the Biſhop of Saint *Andrewes*, to compeir in Saint *Andrewes*, The Biſhop of *Aberdene* in *Aberdene*, The Biſhop of *Glaſcow* in *Glaſcow*, The Biſhop of *Murray* in *Elgyne*, to give obedience to the ſaid Act; which if they refuſe to doe, That the ſaid Synodall Aſſemblies ſhall appoint certaine brethren of their Miniſtery, to give them publick Admonitions out of the Pulpit, and warne them in caſe they diſobey, To compeir before the next generall Aſſembly to be holden at *Edinburgh*, the 20. of *October* next to come, to heare the ſentence of Excommunication pronounced againſt them for their diſobedience. And to this Act the Biſhop of *Dunblane* agreed, ſubmitting himſelfe to bee ruled thereby.

Synodall Aſſemblies appointed.

The twelfth Parliament holden at *Edinburgh*, the fifth of *Iune*, the yeare of God 1592. yeares, by the right excellent, right high and mighty Prince IAMES the ſixt, by the Grace of God, King of *Scottes*: with advice of his Three Eſtates.

Ratification of the liberty of the true Kirk: Of generall and Synodall Aſſemblies: Of Presbyteries; Of Diſcipline. All lawes of Idolatry are abrogate: Of Preſentation to Benefices.

OUR Soveraigne Lord and Eſtates of this preſent Parliament, following the laudable, and good example of their Predeceſſors, hath ratified, and approved, and by the Tenour of this preſent Act, ratifies and approves all liberties, priviledges, immunities, and freedomes whatſoever, given and granted by his Highneſſe, his Regents in his name, or any of his Predeceſſours, to the true and holy Kirk preſently eſtabliſhed within this Realme, and declared in the firſt Act of his Highneſſe Parliament the twenty day of *October*, the yeare of God 1579. yeares. And all, and whatſoever Acts of Parliament, and Statutes made

made of before by his Highneſſe, and his Regents, anent the liberty and freedome of the ſaid Kirk; and ſpecially the firſt Act of Parliament, holden at *Edinburgh*, the twenty foure day of *Octobeir*, the yeare of God 1581. yeares, with the whole particular Acts there mentioned: Which ſhall be as ſufficient as if the ſame were here expreſſed: and all other Acts of Parliament made ſince, in favour of the true Kirk, and ſuch like, ratifies and approves the generall Aſſemblies appointed by the ſaid Kirk, and declares that it ſhall bee lawfull to the Kirk and Miniſters every yeare, at the leaſt, and oftner *pro re nata*, as occaſion and neceſſity ſhall require, to hold and keepe generall Aſſemblies: Providing that the Kings Majeſty, or his Commiſſioners with them, to bee appointed by his Highneſſe, bee preſent at ilk Generall Aſſembly, before the diſſolving thereof, nominate and appoint time and place, when and where the next generall Aſſembly ſhall bee holden: and in caſe neither his Majeſty, nor his ſaid Commiſſioners be preſent for the time in that Towne, where the ſaid generall Aſſembly is holden: Then and in that caſe it ſhall bee leaſum to the ſaid generall Aſſembly by themſelves to nominate and appoint time and place, where the next generall Aſſembly of the Kirk ſhall bee kept, and holden, as they have beene in uſe to doe in times by paſt. And alſo ratifies and approves the Provinciall and Synodall Aſſemblies to bee holden by the ſaid Kirk and Miniſters twice ilk yeare, as they have beene, and preſently are in uſe to doe within every Province of this Realme: And ratifies and approves the Presbyteries, and particular Seſſions appointed by the ſaid Kirk, with the whole Diſcipline and Juriſdiction of the ſame Kirk agreed upon by his Majeſty in conference had by his Highneſſe with certaine of the Miniſters, conveened to that effect. Of the which Articles the Tenour followes: Matters to bee intreated in Provinciall Aſſemblies: Their Aſſemblies are conſtitute for weighty matters, neceſſary to be intreated by mutuall conſent, and aſſiſtance of brethren within the Province, as need requires. This Aſſembly hath power to handle, order, and redreſſe all things omitted or done amiſſe in the particular Aſſemblies. It hath power to depoſe the office bearers of that Province, for good and juſt cauſes deſerving deprivation. And generally their Aſſemblies have the whole power of the particular Eldерſhips, whereof they are collected. Matters to be intreated in the Presbyteries: The power of the Presbyteries is to uſe diligent labours in the bounds committed to their charge, that

the Kirkes be kept in good order: To enquire diligently of naughty and ungodly perſons, and to travell to bring them in the way again by Admonition, or threatning of Gods judgements, or by correction. It appertaines to the Elderſhip to take heed that the word of God bee purely preached within their bounds, the Sacraments rightly miniſtred, the Diſcipline entertained, and Eccleſiaſticall goods uncorruptly diſtributed. It belongs to this kind of Aſſemblies, to cauſe the ordinances made by the Aſſemblies Provinciall, Nationall & generall to be kept and put in execution, to make Conſtitutions which concerne τὸ πρέπον in the Kirk for decent order in the particular Kirk where they govern: Providing that they alter no rules made by the Provinciall, or generall Aſſemblies; And that they make the Provinciall Aſſemblies foreſaid, privie to the rules that they ſhall make: and to aboliſh Conſtitutions tending to the hurt of the ſame. It hath power to excommunicate the obſtinate, formall proceſſe being led, and due intervall of times obſerved. Anent particular Kirkes, if they bee lawfully ruled by ſufficient Miniſters and Seſſion, they have power and Juriſdiction in their owne Congregation in matters Eccleſiaſticall; And decrees and declares the Aſſemblies, Presbyteries, and Seſſions, Juriſdiction and Diſcipline foreſaid, to bee in all times comming, moſt juſt, good and godly in the ſelfe, Notwithſtanding of whatſoever Statutes, Acts, Canons, Civill or Municipall lawes made to the contrary: To the which, and every one of them their preſents ſhall make expreſſe derogation, And becauſe there are divers Acts of Parliament made in favour of the Papiſticall Kirk, tending to the prejudice of the liberty of the true Kirk of God preſently profeſſed within this Realme, Juriſdiction and Diſcipline thereof; which ſtand yet in the bookes of the Acts of Parliament not abrogated nor annulled, Therefore his Highneſſe and Eſtates foreſaid, hath abrogated, caſed, and annulled, and by the Tenour hereof, abrogates, caſes, and annulles, all Acts of Parliament made by any of his Highneſſe Predeceſſours, for maintenance of ſuperſtition and idolatry withall, and whatſoever Acts, Lawes and Statutes made at any time before the day and date hereof, againſt the liberty of the true Kirk, Juriſdiction and Diſcipline thereof, as the ſame is uſed and exerciſed within this Realme.

And in ſpeciall, that part of the Act of Parliament, holden at *Sterling*, the fourth day of *November*, the yeare of God 1443. yeares, commanding obedience to be given to *Eugenius* the Pope

for

for the time: The Act made by King *Iames* the third, in his Parliament holden at *Edinburgh*, the 24. of *February*, the yeare of God 1480. yeares. And all other Acts whereby the Popes authority is eſtabliſhed. The Act of King *Iames* the third in his Parliament holden at *Edinburgh* the 20. of *November*, the yeare of God 1469. yeares, anent the Saturday, and other vigils to be holy dayes from Evenſong to Evenſong.

Item, that part of the Act made by the Queene Regent, in the Parliament holden at *Edinburgh* the firſt day of *February*, the yeare of God 1551. yeares, giving ſpeciall licence for holding of Paſche and Zuill. Item, the Kings Majeſty and Eſtates foreſaid, declares, that the 129. Act of the Parliament holden at *Edinburgh*, the two and twentieth of *May*, the yeare of God 1584. yeares, ſhall no wayes be prejudiciall, nor derogate any thing from the priviledge that God hath given to the ſpirituall Office-bearers in the Kirk, concerning heads of Religion, matters of Hereſie, excommunication, collation, or deprivation of Miniſters, or any ſuch like eſſentiall cenſures, ſpecially grounded and having warrant of the word of God. Item, our Soveraigne Lord, and Eſtates of Parliament fore-ſaid, abrogates, caſſes, and annihilates the Acts of the ſame Parliament holden at *Edinburgh* the ſaid yeare 1584. yeares, granting commiſſion to Biſhops, and other Judges, conſtitute in Eccleſiaſticall cauſes, to receive his Highneſſe preſentation to Benefices, to give collation thereupon, and to put order to all cauſes Eccleſiaſticall, which his Majeſty, and Eſtates afore-ſaid declares to bee expired in the ſelfe, and to bee null in time comming, of none availe, force or effect. And therefore ordaines all Preſentations to Benefices to be direct to the particular Preſbyteries in all time comming, with full power to give collation thereupon, and to put order to all matters and cauſes Eccleſiaſticall within their bounds, according to the Diſcipline of the Kirk; providing the fore-ſaid Presbyteries be bound and aſtricted, to receive and admit whatſoever qualified Miniſter, preſented by his Majeſty, or laicke Patrons.

THE

THE FIRST BOOKE OF DISCIPLINE.

To the great Councell of *Scotland* now admitted to the Regiment, by the providence of God, and by the Common conſent of the Eſtates thereof, Your Honours humble Servitours and Miniſters of Chriſt Jeſus within the ſame, wiſh grace, mercy, and peace from God the Father of our Lord Jeſus Chriſt, with the perpetuall increaſe of the holy Spirit.

From your Honours wee received a charge dated at Edinburgh the 29. of April, *in the yeare of our Lord 1560. requiring and commanding us in the name of the eternall God, as wee will anſwer in his preſence, to commit to writing, and in a booke deliver to your wiſedomes our judgements touching the reformation of Religion which heretofore in this Realme (as in others) hath beene utterly corrupted: upon the receit whereof (ſo many of us as were in this Towne) did conveene, and in unity of minde doe offer unto your wiſedomes theſe ſubſequents for common order and uniformity to bee obſerved in this Realme concerning doctrine, adminiſtration of Sacraments, election of Miniſters, proviſion for their ſuſtentation, Eccleſiaſticall diſcipline, and policy of the Church; Moſt humbly requiring your Honours, that as you looke for participation with Chriſt Jeſus, that neither ye admit any thing which Gods plaine word ſhall not approve, neither yet that ye ſhall reject ſuch ordinances as equity, juſtice, and Gods word doe ſpecifie. For, as wee will not bind*

your

your wisedomes to our judgements further then wee are able to prove by Gods plaine Scriptures: so must we most humbly crave of you, even as ye will answer in Gods presence (before whom both ye and wee must appeare to render accounts of all our facts) that ye repudiate nothing for pleasure and affection of men, which ye bee not able to improve by Gods written and revealed word.

The first head of Doctrine.

SEing that Christ Jesus is he whom God the Father hath commanded onely to bee heard and followed of his sheepe, wee judge it necessary that his Gospell bee truely and openly preached in every Church and Assembly of this Realme, and that all doctrine repugnant to the same, be utterly repressed, as damnable to mans salvation.

The explication of the first head.

LEst that upon this generality ungodly men take occasion to cavill, this wee adde for explication: By preaching of the Gospell wee understand not onely the Scriptures of the new Testament, but also of the old, to wit, the Law, Prophets, and Histories, in which Christ Jesus is no lesse contained in figure, then wee have him now expressed in verity. And therefore with the Apostle we affirme, that all Scripture inspired of God is profitable to instruct, to reprove, and to exhort. In which bookes of old and new Testaments, we affirme that all thing necessary for the instruction of the Church, and to make the man of God perfect, is contained and sufficiently expressed.

By the contrary doctrine wee understand whatsoever men by lawes, counsells, or constitutions, have imposed upon the consciences of men, without the expressed commandement of Gods word, such as bee the vowes of chastity, forswearing of marriage, binding of men and women to severall and disguised apparells, to the superstitious observation of fasting dayes, difference of meat for conscience sake, prayer for the dead, and keeping of holy dayes of certaine Saints commanded by man, such as bee all those that the Papists have invented, as the feasts (as they terme them) of the Apostles, Martyrs, Virgines, of Christmasse, Circumcision, E-

piphanie, Purification, and other fond feaſtes of our Lady: which things becauſe in Gods Scriptures they neither have commandement nor aſſurance, wee judge them utterly to bee aboliſhed from this Realme: affirming farther that the obſtinate maintainers and teachers of ſuch abhominations ought not to eſcape the puniſhment of the civill Magiſtrate.

The ſecond head of Sacraments.

TO Chriſt Jeſus his holy Goſpell truly preached, of neceſſity it is, that his holy Sacraments bee annexed, and truely miniſtred, as ſeales and viſible confirmations of the ſpirituall promiſes contained in the word; and they bee two, to wit, Baptiſme, and the holy Supper of the Lord Ieſus, which are then rightly miniſtred, when by a lawfull Miniſter the people, before the administration of the ſame, are plainely inſtructed, and put in mind of Gods free grace and mercy, offered unto the penitent in Chriſt Jeſus: when Gods promiſes are rehearſed, the end and uſe of Sacraments preached and declared, and that in ſuch a tongue as the people doe underſtand: when farther to them is nothing added, from them nothing diminiſhed, and in their practiſe nothing changed beſides the Inſtitution of the Lord Ieſus, and practiſe of his holy Apoſtles.

And albeit the order of *Geneva* which now is uſed in ſome of our Churches, is ſufficient to inſtruct the diligent Reader how that both theſe Sacraments may bee rightly miniſtred, yet for an uniformity to bee kept, wee have thought good to adde this as ſuperaboundant.

In Baptiſme wee acknowledge nothing to bee uſed except the element of water onely (that the word and declaration of the promiſes ought to preceed we have ſaid before) wherefore whoſoever preſumeth in Baptiſme to uſe oyle, ſalt, waxe, ſpittle conjuration and croſſing accuſeth the perfect inſtitution of Chriſt Ieſus, of imperfection. For it was void of all ſuch inventions deviſed by men, and ſuch as would preſume to alter Chriſts perfect Ordinance you ought ſeverely to puniſh.

The Table of the Lord is then moſt rightly miniſtred when it approacheth moſt neare to Chriſts owne action. But plaine it is, that at Supper Chriſt Ieſus ſate with his Diſciples; and therefore doe wee judge that ſitting at a Table is moſt convenient to that holy

holy action, that bread and wine ought to bee there, that thankes ought to bee given, diſtribution of the ſame made, and commandement given that the bread ſhould bee taken and eaten, and that all ſhould likewiſe drinke of the cup of wine, with declaration what both the one and the other is: wee ſuppoſe no godly man will doubt: For as touching the damnable errour of the Papiſts, who dare defraud the Common people of the one part of that holy Sacrament, to wit, of the cup of the Lords bloud, wee ſuppoſe their errour to bee ſo manifeſt, that it needeth no confutation: neither yet intend wee to confute any thing in this our ſimple Confeſſion, but to offer publick diſputation to all that liſt oppugne any thing affirmed by us.

That the Miniſter breake the bread and diſtribute the ſame to thoſe that bee next unto him, commanding the reſt, every one with reverence and ſobriety to breake with other, wee thinke it neereſt to Chriſts action, and to the perfect practiſe, as wee reade in Saint *Paul*; during the which action wee thinke it neceſſary, that ſome comfortable places of the Scripture bee read, which may bring in minde the death of Chriſt Jeſus, and the benefit of the ſame. For ſeeing that in that action wee ought chiefly to remember the Lords death, wee judge the Scriptures making mention of the ſame, moſt apt to ſtirre up our dull mindes then, and at all times. Let the diſcretion of the Miniſters appoint the places to bee read as they thinke good. What times wee thinke moſt convenient for the adminiſtration of the one and of the other of theſe Sacraments, ſhall bee declared in the policy of the Church.

The third head touching the aboliſhing of Idolatrie.

AS wee require Chriſt Jeſus to bee truly preached, and his holy Sacraments rightly miniſtred, ſo cannot ceaſe to require Idolatry, with all monuments and places of the ſame. as Abbeyes, Monkeries, Frieries, Nonries, Chappels, Chanteries, Cathedrall Churches, Chanonries, Colledges, others then preſently are Pariſh Churches or Schooles, to bee utterly ſuppreſſed in all bounds and places of this Realme (except onely Palaces, Manſions, and dwelling places adjacent thereto, with Orchards and Yards of the ſame) as alſo that Idolatry may bee removed from the pre-

ſence of all perſons, of what eſtate or condition that ever they bee within this Realme.

For let your Honours aſſuredly be perſwaded, that where idolatry is maintained, or permitted, where it may bee ſuppreſſed, that there ſhall Gods wrath raigne, not onely upon the blind and obſtinate idolater, but alſo the negligent ſufferers, eſpecially if God have armed their hands with power to ſuppreſſe ſuch abhomination.

By Idolatry wee underſtand, the Maſſe, invocation of Saints, adoration of Images, and the keeping and retaining of the ſame. And finally all honouring of God, not contained in his holy word.

The fourth head concerning Miniſters, and their lawfull Election.

IN a Church reformed, or tending to reformation, none ought to preſume either to preach, either yet to Miniſter the Sacraments, till that orderly they bee called to the ſame. Ordinarie Vocation conſiſteth in Election, Examination, and Admiſſion. And becauſe that Election of Miniſters in this curſed Papiſtrie hath altogether beene abuſed, wee thinke expedient to intreate it more largely. It appertaineth to the people, and to every ſeverall Congregation to elect their Miniſter: And in caſe that they bee found negligent therein the ſpace of fourty dayes, The beſt reformed Church, to wit, the Church of the Super-intendent with his Councell, may preſent unto them a man whom they judge apt, to feed the flock of Chriſt Jeſus, who muſt bee examinated as well in life and manners, as in doctrine and knowledge. And that this may bee done with more exact diligence, the perſons that are to bee examinated, muſt bee commanded to appeare before men of ſoundeſt judgement remaining in ſome principall Towne next adjacent unto them, as they that bee in *Fyfe*, *Angus*, *Mearnes* or *Straitharne*, to preſent themſelves in Saint *Andrewes*, Theſe that bee in *Lowthian*, *Merſe* or *Tevidaill* to *Edinburgh*, and likewiſe thoſe that bee in other Countries muſt reſort to the beſt reformed City and Towne, that is, to the Towne of the Super-intendent, where, firſt in the Schooles, or, failing thereof, in open aſſembly, and before the Congregation, they muſt give declaration of their gifts, utterance and knowledge, by interpreting ſome place of Scrip-

Scripture to bee appointed by the Ministery; which being ended, the person that is presented, or that offereth himselfe to the administration of the Church, must bee examined by the Ministers and Elders of the Church, and that openly, and before all that list to heare, in all the chiefe points that now bee in controversie betwixt us and the Papists, Anabaptists, Arrians, or other such enemies to the Christian Religion. In which, if hee bee found sound, able to perswade by wholesome doctrine, and to convince the gaine-sayer, then must hee bee directed to the Church and Congregation where hee should serve, that there in open audience of his Flock in diverse publick Sermons, hee may give confession of his faith in the article of Justification, in the Office of Christ Jesus, of the number, effect, and use of the Sacraments, and finally of the whole Religion which heretofore hath beene corrupted by the Papists. If his doctrine bee found wholesome and able to instruct the simple, and if the Church justly can reprehend nothing in his life, doctrine, nor utterance, then wee judge the Church, which before was destitute, unreasonable, if they refuse him whom the Church did offer, and they should bee compelled by the censure of the Councell and Church, to receive the person appointed, and approved by the judgement of the godly and learned; unlesse that the same Church, have presented a man better, or as well qualified to the examination, before that this foresaid triall was taken of the person presented by the councell of the whole Church: As for example, The councell of the Church, presents to any Church a man to bee their Minister, not knowing that they are otherwise provided: in the meane time, the Church is provided of another, sufficient in their judgement for that charge, whom they present to the learned Ministers, and next reformed Church to be examined. In this case the presentation of the people, to whom hee should bee appointed Pastor, must bee preferred to the presentation of the councell, or greater Church, unlesse the person presented by the inferiour Church bee judged unable of the Regiment by the Learned. For altogether this is to bee avoided, that any man bee violently intruded or thrust in upon any Congregation. But this liberty with all care must bee reserved to every severall Church, to have their Votes and Suffrages in election of their Ministers. But violent intrusion wee call not, when the councell of the Church in the feare of God, and for the salvation of the people, offereth unto them a sufficient man to instruct them, whom

they ſhall not bee forced to admit before juſt examination, as before is ſaid.

What may unable any perſon, that hee may not bee admitted to the Miniſtery of the Church.

IT is to bee obſerved, that no perſon, noted with publique infamy, or being unable to edifie the Church by wholeſome doctrine, or being knowne of corrupt judgement, bee either promoted to the regiment of the Church, or yet retained in Eccleſiaſticall adminiſtration.

Explication.

BY publick infamy wee underſtand, not the common ſinnes and offences which any hath committed in time of blindnes, by fragility, (if of the ſame by a better and more ſober converſation hee hath declared himſelfe verily penitent) but ſuch capitall crimes as the Civill ſword ought and may puniſh with death by the word of God. For beſides that the Apoſtle requireth the life of Miniſters to bee ſo irreprehenſible, that they have a good teſtimonie from thoſe that bee without, wee judge it a thing unſeemly and dangerous, that hee ſhall have publick authority to preach to others life everlaſting, from whom the Civill Magiſtrate may take the life temporall for a crime publickly committed. And if any object, that the Prince hath pardoned his offence, and that hee hath publickly repented, and ſo not only his life is in aſſurance, but alſo that he may bee received to the Miniſtery of the Church; Wee anſwer, that repentance doth not take away the temporall puniſhment of the Law, neither doth the pardon of the Prince remove his infamie before man.

That the life and converſation of the perſon preſented, or to be elected may be the more clearely knowne, publick edicts ſhould be directed to all parts of this Realme, or at the leaſt to thoſe parts where the perſon had beene moſt converſant: as where hee was nouriſhed in letters, or where hee continued ſince the yeares of infancie and childhood were paſſed. Straight commandement would bee given that if any capitall crimes were committed by him, that they ſhould bee notified; as if hee had committed wilfull murder, adultery, if hee were a common fornicator, a thiefe, a drunkard,

drunkard, a fighter, brawler, or contentious perſon. Theſe Edicts ought to bee notified in the chiefe Cities, with the like charge and commandement, with declaration that ſuch as concealed his ſinnes knowne did deceive and betray (ſo farre as in them lay) the Church which is the Spouſe of Chriſt Jeſus, and did communicate with the ſinnes of that wicked man.

Admiſsion.

THe Admiſſion of Miniſters to their offices muſt conſiſt in conſent of the people, and Church whereto they ſhall be appointed, and approbation of the learned Miniſters appointed for their examination.

Wee judge it expedient that the Admiſſion of Miniſters bee in open audience, that ſome ſpeciall Miniſter make a Sermon touching the dutie and office of Miniſters, touching their manners, converſation and life: as alſo touching the obedience which the Church oweth to their Miniſters. Commandement ſhould bee given as well to the Miniſter as to the people, both being preſent: to wit, That he with all carefull diligence attend upon the flock of Chriſt Jeſus over the which hee is appointed Preacher: That hee will walke in the preſence of God ſo ſincerely, that the graces of the Holy ſpirit may bee multiplied into him, and in the preſence of men ſo ſoberly and uprightly, that his life may confirme in the eyes of men, that which by tongue and word hee perſwaded unto others. The people would bee exhorted to reverence and honor their Miniſters, choſen as the ſervants and Embaſſadors of the Lord Jeſus, obeying the commandements which they pronounce from Gods mouth and book, even as they would obey God himſelfe. For whoſoever heareth Chriſts Miniſters, heareth himſelfe; and whoſoever rejecteth and deſpiſeth their miniſtery and exhortation, rejecteth and deſpiſeth Chriſt Ieſus. Other ceremony then the publick approbation of the people, and declaration of the chiefe Miniſter, that the perſon there preſented is appointed to ſerve the Church, wee cannot approve; for albeit the Apoſtles uſed impoſition of hands, yet ſeeing the miracle is ceaſed, the uſing of the ceremony wee judge not neceſſary.

The Miniſter elected, or preſented, examined, and as ſaid is, publickly admitted, may neither leave the flocke at his pleaſure to which hee had promiſed his fidelity and labours, neither yet may the

the flock reject nor change him at their appetite, unleſſe they bee able to convict him of ſuch crimes as deſerve depoſition, whereof we ſhall after ſpeake. Wee mean not but that the whole Church, or the moſt part thereof, for juſt conſiderations, may transferre a miniſter from one Church to another: neither yet meane wee, that men who now ſerve as it were of benevolence, may not bee appointed and elected to ſerve in other places; but once being ſolemnely elected, and admitted, wee cannot approve that they ſhould change at their owne pleaſure.

Wee are not ignorant that the rarity of godly and learned men, ſhall ſeeme to ſome a juſt reaſon why that ſo ſtrait and ſharpe examination ſhould not bee taken univerſally, for ſo it ſhall appeare, that the moſt part of the Kirks ſhall have no Miniſter at all. But let theſe men underſtand, that the lack of able men ſhall not excuſe us before God, if by our conſent unable men bee placed over the flock of Chriſt Jeſus. As alſo that amongſt the Gentiles godly and learned men were alſo rare, as they bee now amongſt us, when the Apoſtle gave the ſame rule to trie and examine Miniſters, which wee now follow. And laſt, let them underſtand that it is alike to have no Miniſter at all, and to have an Idoll in the place of a true Miniſter: Yea and in ſome caſe it is worſe, for thoſe that bee utterly deſtitute of Miniſters, will be diligent to ſearch for them; but thoſe that have a vain ſhadow, doe commonly without further care content themſelves with the ſame, and ſo remaine they continually deceived, thinking that they have a Miniſter, when in very deed they have none. For wee cannot judge him a diſpenſator of Gods myſteries, that in no wiſe can breake the bread of life to the fainting and hungry ſoules. Neither judge wee that the Sacraments can bee rightly miniſtred by him in whoſe mouth God hath put no Sermon of exhortation. The chiefeſt remedy left to your Honours, and to us, in all this raritie of true Miniſters, is fervent prayer unto God, that it will pleaſe his mercy to thruſt out faithfull workmen in this his harveſt. And next, that your Ho. with conſent of the Church, are bound by your authority to compell ſuch men as have gifts and graces able to edifie the Church of God, that they beſtow them where greateſt neceſſity ſhall bee knowne. For no man may bee permitted to live idle, or as themſelves liſt; but muſt bee appointed to travell where your wiſedomes and the Church ſhall thinke expedient: We cannot preſcribe unto your Honours certaine rules how that ye ſhall diſtribute the Mini-

Ministers and learned men, whom God hath already sent unto you. But hereof wee are assured, that it greatly hindereth the progresse of Christs Gospell within this poore Realme, that some altogether abstract their labours from the Church, and others remaine altogether in one place, the most part of them being idle. And therefore of your Honors we require in Gods name, that by your authority, which ye have of God, ye compell all men to whom God hath given any Talent to perswade by wholesome doctrine, to bestow the same, if they bee called by the Church, to the advancement of Christs glorie, and the comfort of his troubled flock. And that ye with the consent of the Church, assigne unto your chiefest workmen, not onely Townes to remaine in, but also Provinces; that by their faithfull labours, Churches may bee erected, and order established where none is now. And if on this manner ye shall use your power and authority, chiefly seeking Gods glorie, and the comfort of your brethren, wee doubt not but God shall blesse you and your enterprises.

For Readers.

TO the Churches where no Ministers can bee had presently, must bee appointed the most apt men that distinctly can read the common prayers and the Scriptures, to exercise both themselves and the Church, till they grow to greater perfection; and in processe of time, he that is but a Reader, may attaine to a farther degree, and by consent of the Church, and discreet Ministers, may bee permitted to minister the Sacraments, but not before that hee bee able somewhat to perswade by wholesome doctrine, beside his reading, and bee admitted to the Ministery, as before is said. Some wee know that of long time have professed Christ Jesus, whose honest conversation deserveth praise of all godly men, and whose knowledge also might greatly helpe the simple, and yet they onely content themselves with reading; these must bee animated, and by gentle admontion encouraged by some exhortation to comfort their brethren, and so they may bee admitted to administration of the Sacraments; but such Readers as neither have had exercise, nor continuance in Christs true religion, must abstaine from ministration of the Sacraments, till they give declaration and witnessing of their honesty and further knowledge, that none bee admitted to preach, but they that are qualified there-

fore, but rather bee retained Readers, and such as are Preachers already, not found qualified therefore, by the Super-intendent, bee placed to bee Readers.

The fifth head concerning the provision for the Ministers, and for the distribution of the rents and possessions justly appertaining to the Church.

SEeing that of our Master Christ Jesus, and his Apostle *Paul* wee have, that the workman is worthy of his reward, and that the mouth of the labouring oxe ought not to bee musseled, of necessitie it is, that honest provision bee made for the Ministers, which wee require to bee such, that they have neither occasion of solicitude, neither yet of insolencie and wantonnesse. And this provision must bee made not onely for their owne sustentation, during their lives; but also for their Wives and Children after them. For wee judge it a thing most contrarious to reason, godlines and equity, that the Widow and the Children of him who in his life did faithfully serve in the Kirk of God, and for that cause did not carefully make provision for his family, should after his death bee left comfortlesse of all provision: which provision for the Wives of the Ministers after their decease is to bee remitted to the discretion of the Kirk. Difficile it is to appoint a severall stipend to every Minister, by reason that the charge and necessity of all, will not bee alike. For some will bee continuers in one place, some will bee compelled to travell, and oft to change their dwelling place (if they shall have charge of divers Kirkes;) among these some will bee burdened with Wife and Children, and one with more then others, and some perhaps will bee single men. If equall stipends should bee appointed to these that in charge should bee so unequall, either should the one suffer penurie, or else should the other have superfluity and too much. Wee judge therefore that every Minister have sufficient whereupon to keepe an house, and bee sustained honestly in all things necessary as well for keeping of his house and cloathes, flesh, fish, bookes, fewell, and other things necessary, of the rents and treasurie of the Kirk, at the discretion of the Congregation conforme to the quality of the person and necessity of the time: Wherein

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it is thought good that every Minister shall have at least fourty bolls meale, twenty six bolls malt, to finde his house bread and drinke, and more so much as the discretion of the Church findes necessary; besides money for buying of other provision to his house and other necessaries: the modification whereof is referred to the judgement of the Kirk, to bee made every yeare at the chooſing of the Elders and Deacons of the Kirk. Providing alwayes that there bee advanced to every Minister sufficient provision for a quarter of a yeare before-hand of all things. But to him that travels from place to place, whom wee call Superintendent, who remaines as it were a month or lesse in one place for establishing of the Kirk, and for the same purpose changing to another, must consideration bee had. And therefore to such wee thinke six chalders beere, nine chalders meale, three chalders oats, six hundreth merkes money, to bee eiked and paired at the discretion of the Prince and Councell of the Realme, to bee payed to him in manner foresaid. The Children of the Ministers must have the liberties of the Cities next adjacent, where their Fathers laboured, freely granted. They must have the priviledges in Schooles, and bursisses in Colledges; That is, that they shall be sustained at learning, if they be found apt thereto: And failing thereof, that they bee put to some handy-craft; or exercised in some vertuous industry, whereby they may bee profitable members of the Common-wealth, and the same we require of their Daughters: To wit, that they bee vertuously brought up, and honestly doted when they come to maturity of yeares at the discretion of the Kirk. And this in Gods presence wee witnesse wee require not so much for our selves, or for any that appertaine to us, as that wee doe it for the increase of vertue and learning, and for the profite of the posterity to come. It is not to bee supposed that any man will dedicate himselfe and his Children so to God and to his Kirk, that they looke for no worldly commodity, but this cankered nature which wee beare is provoked to follow vertue when it seeth profite and honour thereto annexed; and contrarily, then is vertue in many despised, when vertuous and godly men are without honour: and sory would wee bee that poverty should discourage men from studie, and following of the way of vertue, by which they might edifie the Kirk and flock of Christ Jesus. Nothing have wee spoken of the stipend of Readers, because if they can doe nothing but reade, they neither

can bee called nor judged true Miniſters, and yet regard muſt bee had to their labours; but ſo that they may bee ſpurred forward to vertue, and not by any ſtipend appointed for their reading to bee retained in that eſtate. To a Reader therefore that is newly entred, fourty merkes, or more or leſſe, as Pariſhioners and Readers can agree, is ſufficient: Provided that hee teach the Children of the Pariſh, which hee muſt doe, beſide the reading of the common prayers, and bookes of the old and new Teſtament. If from reading hee begin to exhort, and explaine the Scriptures, then ought his ſtipend to bee augmented, till finally hee come to the honour of a Miniſter. But if hee bee found unable after two yeeres, then muſt hee bee removed from that office, and diſcharged of all ſtipend, that another may bee proved as long. For this alwayes is to bee avoided, that none who is judged unable to come at any time to ſome reaſonable knowledge whereby hee may edifie the Kirk, ſhall bee perpetually ſuſtained upon the charge of the Kirk. Farther it muſt bee avoided, that no child, nor perſon within age, that is, within twenty one yeares of age, bee admitted to the office of a Reader. But Readers ought to bee endued with gravity and diſcretion, leſt by their lightneſſe the prayers or Scriptures read bee of leſſe price or eſtimation. It is to bee noted that the Reader bee put in the Kirk at the admiſſion of the Super-intendent. The other ſort of Readers, who have long continued in godlines, and have ſome gift of exhortation, who are of hope to attaine to the degree of a Miniſter, and teach the Children; wee thinke an hundred merkes, or more or leſſe, at the diſcretion of the Kirk, may bee appointed; ſo that difference bee made, as is ſaid, betwixt them and the Miniſters, that openly preaches the word and miniſters the Sacraments.

Reſts yet two ſorts of people to bee provided for, upon that which is called the Patrimony of the Kirk, to wit, the poore, and teachers of the youth-head. Every ſeverall Kirk muſt provide for the poore within it ſelfe: For fearefull and horrible it is, that the poore, whom not onely God the Father in his Law, but Chriſt Jeſus in his Evangell, and the holy Spirit ſpeaking by Saint *Paul* hath ſo earneſtly commended to our care, are univerſally ſo contemned and deſpiſed. Wee are not Patrones for ſtubborne and idle beggars, who running from place to place make a craft of their begging, whom the civill Magiſtrate ought to puniſh: But

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for the Widow and Fatherlesse, the aged, impotent or lamed, who neither can, nor may travell for their sustentation; wee say that God commands his people to bee carefull, and therefore for such, as also for persons of honestly fallen into decay and poverty, ought such provision to bee made, that of our aboundance their indigence might bee relieved. How this most conveniently, and most easily may bee done in every Citie, and other parts of this Realme, God will shew you wisedome, and the meanes, so that your mindes bee godly inclined thereto. All must not bee suffered to begge that gladly would so doe, neither yet must beggers remaine where they would; but the stout and strong beggers must bee compelled to worke; and every person that may not worke, must bee compelled to repaire to the place where hee or shee was borne, unlesse of long continuance they have remained in one place, and there reasonable provision must bee made for sustentation, as the Kirk shall appoint. The order nor summes in our judgements can not particularly bee appointed unto such times as the poore of every City, Towne and Parish bee compelled to repaire to the places where they were borne, or of their residence, where their names and number must bee taken and put in roll, and then may the wisedome of the Kirk appoint stipends accordingly.

The Head of the Super-intendents.

BEcause wee have appointed a larger stipend to them that shall bee Super-intendents then to the rest of the Ministers, we have thought good to signifie to your Honours such reasons as moved us to make difference betwixt Preachers at this time, as also how many Super-intendents wee thinke necessary, with their bounds, office, election and causes that may deserve deposition from that charge.

Wee consider, that if the Ministers whom God hath endowed with his singular graces amongst us should bee appointed to severall places there to make their continuall residence, that then the greatest part of the Realme should bee destitute of all doctrine: which should not onely bee the occasion of great murmur, but also bee dangerous to the salvation of many. And therefore wee have thought it a thing most expedient at this time, that from the

whole number of godly and learned men, now presently in this Realme, bee selected ten or twelve (for in so many Provinces wee have divided the whole) to whom charge and commandement should bee given, to plant and erect Kirkes, to set, order, and appoint Ministers, as the former order prescribes, to the Countries that shall bee appointed to their care where none are now. And by their meanes, your love and common care over all Inhabitants of this Realme, to whom you are equally debtors, shall evidently appeare; as also the simple and ignorant, who perchance have never heard Jesus Christ truely preached, shall come to some knowledge: By the which many that are dead in superstition and ignorance, shall attaine to some feeling of godlinesse, by the which they may bee provoked to search and seeke farther knowledge of God, and his true Religion and worshipping: whereby the contrary, if they shall bee neglected, then shall they not onely grudge, but also seeke the meanes whereby they may continue in their blindnes, or returne to their accustomed Idolatry; and therefore nothing wee desire more earnestly then that Christ Jesus bee universally once preached throughout this Realme, which shall not suddenly bee, unlesse that by you men bee appointed, and compelled faithfully to travell in such Provinces as to them shall bee assigned.

The names of the places of residence and severall Dioceses of the Super-intendents.

Inprimis, The Super-intendent of *Orknay*, whose Dioceese shall comprehend the *Iles*, *Orknay*, *Zetland*, and *Cathnes*, and *Strenaver*: his residence to bee in *Kirkwall*.

The Super-intendent of *Rosse*, whose Dioceese shall comprehend *Rosse*, *Sutherland*, *Murray*, with the north *Iles* of the *Skie*, and *Lewes* with the adjacents: his residence to bee in the Channonrie of *Rosse*.

The Super-intendent of *Argyle*, whose Dioceese shall comprehend *Argyle*, *Kyntire*, *Lorne*, the south *Iles*, *Arran* and *Bute* with their adjacents, with *Lochquhaber*: his residence to bee in *Argyle*.

The Super-intendent of *Aberdene*, whose Dioceese is betwixt *Dee* and *Spey* containing the Shirefdom of *Aberdene* and *Banfe*: whose residence shall bee in old *Aberdene*.

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The Super-intendent of *Brechen*, whose Diocesse shall bee the whole Shiresdomes of the *Marnes*, *Angus*, and the brae of *Mearne* to *Dee*: his residence to bee in *Brechen*.

The Super-intendent of *Fyfe* and *Fotheringhame* to *Stirling*, and the whole Shiresdome of *Perth*: his residence to bee in Saint *Andrewes*.

The Super-intendent of *Edinburgh*, whose Diocesse shall comprehend the whole Shiresdome of *Lowthian* and *Stirling*, and the South-side of the water of *Forth*: his residence to bee in *Edinburgh*.

The Super-intendent of *Iedburgh*, whose Diocesse shall comprehend the whole *Tiuitdail*, *Tweddail*, *Liddisdail*, and thereto is added by consent of the whole Kirk, the *Merse*, *Lawderdaill* and *Weddaill*, with the forrest of *Etrick*: his residence to bee in *Iedburgh*.

The Super-intendent of *Glasgow*, whose Diocesse shall comprehend *Clidsdaill*, *Renfrew*, *Menteth*, *Lennox*, *Kyle* and *Cuninghame*: his residence to bee in *Glasgow*.

The Super-intendent of *Dumfriesse*, whose Diocesse shall comprehend *Galloway*, *Carrik*, *Nithisdal*, *Annandaile* with the rest of the dailes in the West: his residence to bee in *Dumfriesse*.

Those men must not bee suffered to live as your idle Bishops have done heretofore: neither must they remaine where gladly they would, but they must bee Preachers themselves, and such as may not make long residence in any place till their Kirkes bee planted and provided of Ministers, or at the least of Readers. Charge must bee given to them that they remaine in no place above twenty dayes in their visitation, till they have passed through their whole bounds. They must thrice every weeke preach at the least; and when they returne to their principall Towne and Residence, they must bee likewise exercised in preaching and edification of the Kirk: and yet they must not bee suffered to continue there so long, that they may seeme to neglect their other Kirkes: But after they have remained in their chiefe Towne three or foure Moneths at most, they shall bee compelled (unlesse by sicknesse they bee retained) to re-enter in visitation, In which they shall not onely preach, but also examine the life, diligence and behaviour of the Ministers, as also the order of the Kirkes, the manners of the people. They must further consider how the poore

bee

bee provided, how the youth bee instructed: They must admonish where admonition needeth, and dresse such things as by good counsell they bee able to appease. And finally they must note such crimes as be heynous, that by the censure of the Kirk the same may be corrected. If the Super-intendent be found negligent in any of the chiefe points of his office, and specially if he be noted negligent in preaching of the word, and visitation of the Kirkes; or if hee be convict of such crimes, which in common Ministers are damned, hee must be deposed, without respect of his person, or office.

The Election of Super-intendents.

IN this present necessity, the nomination, examination, and admission of the Super-intendent cannot be so straight, as we require, and as afterward it must be. For this present, therefore wee thinke it expedient, that either your Honours by your selves nominate so many as may serve the fore-written Provinces: or that yee give commission to such men as ye suppose the feare of God to bein, to doe the same. And the same men being called in your presence shall bee by you, and such as your Hon. pleases call unto you for consultation in that cale, appointed to their Provinces. We thinke it expedient, and necessary, that as well the Gentlemen, as Burgesse of every diocy bee made privy at the same to the election of the Super-intendent; as well to bring the Kirk in some practise of her liberty, as that the Pastor may be the better favored of the flock whom themselves have chosen. If your Honours cannot finde for this present so many able as necessity requireth, then in our judgements, more profitable it is those Provinces vaike till God provide better for them, then that men unable to edifie and governe the Kirk, so suddenly be placed in that charge; for experience hath teached us what pestilence hath beene ingendred in the Kirk by men unable to discharge their offices. When therefore after three yeares any Super-intendent shall depart, or chance to be deposed, the chiefe Towne within the Province, to wit, the Ministers, Elders and Deacons, with the Magistrate and Councell of the same Towne, shall nominate, and by publick Edicts proclaime, as well to the Super-intendent, as to two or three Provinces next adjacent, two or three of the most learned

and

and godly Ministers within the whole Realme, that from amongst them, one with publick consent may be elected and appointed to the office then vacant: And this the chiefe Towne shall be bound to doe within the space of twenty dayes; which being expired, and no man presented, then shall three of the next adjacent Provinces with consent of their Super-intendents, Ministers and Elders, enter in the right and priviledge of the Towne, and shall present every one of them, one or twa, if they list, to the chiefe Towne to be examined, as the order requires. As also it shall bee lawfull for all the Kirkes of the Diocesse to nominate within the same time such persons as they thinke worthy to stand in Election, who all must bee put in an Edict.

After nomination to be made, publick Edicts must be sent forth, warning all men that have any exception against the persons nominate, or against any of them, to be present in the chiefe Towne at the day affixed, and place, to object what they can against the election of any of them. Thirty dayes we thinke sufficient to be assigned thereto. Thirty dayes we meane after the nomination be made; which day of the election being come, the whole Ministers of the Province, with three or foure Super-intendents next adjacent, or that shall bee thereto nominated, shall examine, not onely the learning, but also the manners, prudence and hability to governe the Kirk, of all these that be nominated: that he who shall be found most worthy may be burdened with the charge. If the Ministers of the whole Provinces should bring with them the votes of them that were committed to their care, the election should be the more free. But alwayes the votes of them that convene, should be required. The examinations must be publickly made. They that stand in election must publickly preach, and men must be charged in the name of God, to vote according to conscience, and not after affection.

If any thing be objected against him that standeth in election, the Super-intendents and Ministers must consider whether the objection be made of conscience or malice, and they must answere accordingly. Other ceremonies then sharp examination, approbation of the Ministers, and Super-intendents, with the publicke consent of the Elders and people, wee cannot allow.

The Super-intendent being elected, and appointed to his charge, must be subject to the censure and correction of Ministers and El-

ders, not of his chiefe Towne onely, but also of the whole Province, over the which he is appointed Overseer.

If his offence be knowne, and the Ministers and Elders of the Towne and Province be negligent in correcting of him, then the next one or two Super-intendents with their Ministers and Elders, may convene him, and the Ministers and Elders of his chief Town (provided that it be within his owne Province or chiefe Towne) may accuse or correct as well the Superintendent in these things that are worthy of correction, as the Ministers and Elders of their negligence and ungodly tolerance of his offence.

Whatsoever crime deserves deposition or correction of any other Minister, deserveth the same in the Super-intendent, without exception of persons.

After that the Kirk is established, and three yeares be passed, we require that no man be called to the office of a Super-intendent, who hath not at the least two years given declaration of his faithfull labours in the ministery of the same Kirk.

No Super-intendent may be transferred at the pleasure or request of any one Province, no not without the consent of the whole councell of the Kirk, and that for grave causes and considerations.

Of one thing in the end we must admonish your Honours, to wit, that in the appointing of the Super-intendents for this present, ye dis-appoint not your chief Townes, and where learning is exercised, of such Ministers as more may profit by residence in one place, then by continuall travell from place to place. For if ye so doe, the youth in these places shall lack the profound interpretation of Scripture: and so shall it be long before your garden send forth many plants; where by the contrary, if one or two Townes be continually exercised as they may, the Commonwealth shall shortly feast of their fruit, to the comfort of the godly.

For the Schooles.

SEeing that the office and dutie of the godly Magistrate, is not onely to purge the Church of God from all superstition, and to set it at liberty from tyranny and bondage, but also to provide to the utmost of his power, how it may abide in some purity in the posterity following, wee can but freely communicate our judgements with your Honours in this behalfe.

The neceſsity of Schooles.

SEeing that God hath determined that his Kirke here in earth ſhall be taught not by Angels, but by men; and ſeeing that men are borne ignorant of God, and of all godlineſſe, and ſeeing alſo he ceaſes to illuminate men miraculouſly, ſuddenly changing them as he did the Apoſtles, and others in the primitive Kirke: Of neceſſity it is that your Honours be moſt carefull for the vertuous education, and godly up-bringing of the youth of this Realme: if either ye now thirſt unfainedly the advancement of Chriſts glory, or yet deſire the continuance of his benefits to the generation following. For as the youth muſt ſucceed to us, ſo we ought to be carefull that they have knowledge and erudition to profit and comfort that which ought to be moſt deare to us, to wit, the Kirk and ſpouſe of our Lord Jeſus. Of neceſſity therefore we judge it, that every ſeverall Kirk have one Schoolmaſter appointed, ſuch a one at leaſt as is able to teach Grammar, and the Latine tongue, if the Towne be of any reputation. If it be up-a-land, where the people convene to the doctrine but once in the weeke, then muſt either the Reader, or the Miniſter there appointed, take care over the children and youth of the pariſh, to inſtruct them in the firſt rudiments, and eſpecially in the Catechiſme as we have it now translated in the booke of the common order, called the order of *Geneva*. And furder we thinke it expedient, that in every notable Towne, and ſpecially in the Towne of the Super-intendent, there be erected a Colledge, in which the arts at leaſt Logick and Rhetorick, together with the tongues, be read by ſufficient Maſters, for whom honeſt ſtipends muſt be appointed. As alſo proviſion for thoſe that be poore, and not able by themſelves, nor by their friends to be ſuſtained at letters, and in ſpeciall theſe that come from Landward. The fruit and commodity hereof ſhall ſuddenly appeare. For firſt, the youth-head and tender children ſhall bee nouriſhed, and brought up in vertue in preſence of their friends, by whoſe good attendance many inconveniences may be avoided, in which the youth commonly fall, either by over much libertie, which they have in ſtrange and unknowne places, while they cannot rule themſelves: or elſe for lack of good attendance, and ſuch neceſſity as their tender age requires. Secondly, the exerciſe of Children in every Kirk, ſhall be great inſtruction to the aged.

Last, the great Schooles, called the Vniversities, shall be replenished with these that shall be apt to learning. For this must be carefully provided, that no Father of what estate or condition that ever he be, use his Children at his owne fantasie, especially in their youthhead, but all must be compelled to bring up their Children in learning and vertue.

The rich and potent may not be permitted to suffer their Children to spend their youth in vaine idlenesse, as heretofore they have done: But they must be exhorted, and by the censure of the Kirk compelled to dedicate their Sonnes by good exercises to the profite of the Kirk, and Common-wealth; and that they must doe of their owne expences, because they are able. The Children of the poore must be supported and sustained of the charge of the Kirk, triall being taken whether the Spirit of docility be in them found, or not: If they be found apt to learning and letters, then may they not (we meane, neither the Sonnes of the rich, nor yet of the poore) be permitted to reject learning, but must be charged to continue their study, so that the Common-wealth may have some comfort by them. And for this purpose must discreet, grave, and learned men be appointed to visit Schooles for the tryall of their exercise, profite and continuance: To wit, the Minister and Elders, and the rest of learned men in every Towne shall in every quarter make examination how the youth have profited.

And certaine times must be appointed to reading and learning of the Catechisme, and certaine to the Gramma and to the Latine tongues, and a certaine to the Arts of Philosophy, and the tongues; and certaine to that study in the which they intend chiefly to travell for the profite of the Common-wealth. Which time being expired, we meane in every course, the Children should either proceed to the farther knowledge, or else they must be set to some handy-craft, or to some other profitable exercise; providing alwayes that first they have further knowledge of Christian Religion: To wit, the knowledge of Gods Law and Commandements, the use and office of the same: the chiefe Articles of the beleefe, the right forme to pray unto God; the number, use, and effect of the Sacraments: the true knowledge of Christ Jesus, of his Office and Natures, and such others, without the knowledge whereof neither any man deserves to be called a Christian, neither ought any to be admitted to the participation of the Lords Table: and therefore their principles ought and must be learned in the youth-head.

The

The Times appointed to every course.

TWo yeares we thinke more then sufficient to learne to read perfectly, to answere to the Catechisme, and to have some entres in the first Rudiments of Grammar; to the full accomplishment whereof (we meane of the Grammar) we thinke other three yeares or foure at most sufficient to the Arts, to wit, Logick and Rhetorick, and to the Greeke tongue foure yeares, and the rest till the age of 24. yeares, to be spent in that study, wherein the Learner would profit the Church, or Common-wealth, be it in the Lawes, Physick, or Divinity, which time of 24. yeares being spent in the Schools, the Learner must be removed to serve the Church or Common-wealth, unlesse he be found a necessary Reader in this same Colledge or Universitie. If God shall move your hearts to establish and execute this order, and put these things in practise, your whole Realme, we doubt not, within few yeares will serve it selfe of true Preachers, and of other Officers necessary for the Common-wealth.

Of the Erection of Universities.

THe Grammar Schoole being erected, and of the tongues (as we have said) next we thinke it necessary there be 3. Universities in this whole Realme, established in 3. Townes accustomed. The first in S. *Andrewes*, the second in *Glasgow*, and the third in *Aberdein*. And in the first Universitie and principall, *viz.* S. *Andrewes*, that there be 3. Colledges, and in the first Colledge, which is the entry of the Universitie, there be foure classes or seages, the first to the new Suppostes shall be onely *Dialectica* next onely *Mathematica*, the third of *Physick* onely, the fourth of *Medicine*. And in the second Colledge, two classes or seages, the first of *Morall Philosophy*, the second of the *Lawes*. And in the third Colledge two classes or seages, the first of the tongues, to wit, *Greeke* and *Hebrew*, the second of *Divinitie*.

Of Readers, and of the degrees and time of study.

ITem, in the first Colledge and first Classe, shall be a Reader of *Dialectica*, who shall accomplish his course thereof in a yeare. In *Mathematica*, which is the second Classe, shall be a Reader which shall com-

compleat his courſe of *Arithmetica*, *Geometry*, *Coſmography*, and *Aſtrology* in one yeere. In the third claſſe ſhall bee a Reader of naturall *Philoſophy*, who ſhall compleat his courſe in one yeere. And who after thir three yeares by triall and examination, ſhall be found ſufficiently inſtructed in the foreſaid ſciences, ſhall be *Laureat*, and *Graduat* in Philoſophy. In the fourth claſſe, ſhall be a Reader of Medicine, who ſhall compleat his courſe in 5. yeares, after the ſtudy of the which time, being by examination found ſufficient, they ſhall be graduat in Medicine.

Item, in the ſecond Colledge, in the firſt claſſe, one Reader onely in the Ethicks, Oeconomicks, and Politicks, who ſhall compleat his courſe in the ſpace of one yeare. In the ſecond claſſe ſhall be two Readers in the Muncipall and Roman Lawes, who ſhall compleat his courſe in 4. yeares, after which time being by examination found ſufficient, they ſhall bee graduate in the Lawes.

Item, in the third colledge, in the firſt claſſe, one reader of the Hebrew, and another of the Greeke tongue, who ſhall compleat the Grammar thereof in 3. moneths, and the remanent of the yeare, the Reader of the Hebrew ſhall interpret one booke of *Moſes*, the *Prophets*, or the *Pſalmes*, ſo that this courſe and claſſe ſhall continue one yeare. The Reader of the Greek ſhall interpret ſome book of *Plato*, together with ſome place of the new Teſtament. In the ſecond claſſe ſhall be two Readers in Diuinity, the one in the new Teſtament, the other in the old, who ſhall compleat their courſe in five yeares: after which time, who ſhall be found by examination ſufficient, they ſhall be graduate in divinity.

Item, wee thinke expedient that none be admitted to the firſt Colledge, and to be Suppoſts of the Univerſity, unleſſe he have from the Maſter of the Schoole, and Miniſter of the Town where he was inſtructed in the tongues, and teſtimony of his learning, docility, age and parentage: and likewiſe triall be taken by certaine Examinators, depute by the Rector and Principals of the ſame. And if he be found ſufficiently inſtructed in the *Dialectica*, he ſhall incontinent the ſame year be promoted to the claſſe of *Mathematica*.

Item, that none be admitted to the claſſe of Medicine, but he that ſhall have his teſtimoniall of his time well ſpent in *Dialectica*, *Mathematica*, and *Phyſick*, and of his docility in the laſt.

Item, that none be admitted unto the claſſe of the Lawes, but he that ſhall have ſufficient teſtimonials of his time well ſpent in *Dialectica*, *Mathematica*, *Phyſica*, Ethicks, Oeconomicks, and Politicks, and of his docility in the laſt.

Item,

Item, that none be admitted unto the classe & seage of Divinity, but he that shall have sufficient testimonials of his time well spent in *Dialectica*, *Mathematica*, *Physica*, *Ethica*, *Oeconomica*, and *Politica*, and the Hebrew tongue, and of his docility in the morall Philosophy, and the Hebrew tongue. But neither shall such as apply them to heare the Lawes, be compelled to heare Medicine, neither such as apply them to heare Divinity, be compelled to heare either Medicine, or yet the Lawes.

Item, in the 2. University, which is *Glasgow*, shall be two Colledges only: in the first shall be a classe of *Dialectica*, another of *Mathematica*, the third of *Physica*, ordered in all sorts as S. *Andrewes*.

Item, in the second, foure classes, the first of Morall philosophy, Ethicks, Oeconomicks, and Physick. The second of the Municipall and Roman Lawes. The third, of the Hebrew tongue. The fourth of Divinity, which shal be ordered in all sorts to that we have written in the order of the University of S. *Andrewes*.

The third Universty of *Aberdein* shall be conforme to the Universty of *Glasgow* in all sorts.

Item, we thinke needfull that there be chosen of the body of the Universty to every Colledge, a principall man of learning, discretion and diligence, who shall receive the whole rents of the Colledge; and distribute the same according to the erection of the Colledge, and shall dayly hearken the dyes counts, adjoyning to him weekely one of the Readers or Regents, above whom he shall take attendance upon their diligence, as well in their reading as exercising of the youth in the matter taught upon the policy and uphold of the place, and for punishment of crimes shall hold a weekely convention with the whole members of the Colledge. He shall be countable yearely to the Super-intendent, Rector, and the Principals convened, about the first of *November*. His election shall be in this sort: There shall be three of the most sufficient men of the Universty (not Principals already nominate by the members of the Colledge) sworn to follow their consciences whose Principall is departed, and publickly proponed through the whole Universty; after the which time 8. dayes, by the Super-intendent himselfe, or his speciall Procurator, with the Rector, and the rest of the Principals, as a Chapter, convenit, shall confirme one of the three they thinke most sufficient, being before sworne to doe the same with a single eye without respect to feed or favour.

Item, in every Colledge we thinke needfull at least, a Steward, a Cooke,

Cooke, a Gardiner, and Porter, who shall be subject to Discipline of the Principall, as the rest.

Item, That every Vniversity have a beddall subject to serve at all times throughout the whole Vniversity, as the Rector and Principall shall command.

Item, that every Vniversity have a Rector chosen from yeare to yeare as shall follow. The Principals, being convened with the whole Regents chapterly shall be sworne, that every man in his roome shall nominate such a one as his conscience shall testifie to be most sufficient, to beare such charge and dignity: and three of them that shall be oftest nominated shall be put in edict publickly 15. dayes before *Michaelmas*; and then shall on *Michaelmas* even convene the whole Principals, Regents, and Suppосts, that are graduat, or at the least studied their time in Ethicks, Oeconomicks, and Politicks, and na others yonger, and every one first protest in Gods presence to follow the sincere ditment of their conscience shall nominate of the three, and he that hath most votes shall be confirmed by the Super-intendent and Principals, and his duety with an exhortation proponed unto him, and this to be the 28. day of *September*, and thereafter triall to be taken *hinc inde* of his just and godly government, and of the rests lawfull submission and obedience: he shall be propined by the Vniversity at his entry with a new garment, bearing *insignia Magistratus*, and he holden monethly to visite every Colledge, and with his presence decore and examine the lections and exercise thereof. His Assessors shall be a Lawyer and a Theologe, with whose advice he shall decide all questions civill betwixt the members of the Vniversity. If any without the Vniversity persue a member thereof, or he be persued by a member of the same, he shall assist the Provost and Baillies in these cases, or other Iudges competent, to see justice be ministred: In like wise if any of the Vniversity be criminally persued, he shall assist the Judges competent, and see that justice be ministred.

Item, We thinke expedient that in every Colledge in every Vniversity, there be 24. bursars, divided equally in all the Classes and steages as is above expremit, that is, in S. *Andrewes* 72. bursars, in *Glasgow* 48. bursars, in *Aberdeine* 48. to be sustained onely in meat upon the charges of Colledge, and to be admitted at the examination of the ministery and chaptour of the Principals in the Vniversity, as well in the docility of the Persons offered, as of the ability of their Parents to sustaine them themselves, and not to burden the Common-wealth with them.

Of

Of the Stipends and Expenses necessary.

ITem, we thinke expedient, that the Universities be doted with temporall lands, with rents & reuennues of the Bishoprieks temporalitie, and of the Kirkes collegiate so farre as their ordinary charges shall require; and therefore that it would please your Hon: by advice of your Hon. Coun. and vote of Parliam. to do the same. And to the effect the same may be shortly exped. we have recolled the summes we thinke necessary for the same.

Imprimis, for the ordinary stipend of the Dialectician Reader, the Mathematician, Physician and morall Philosopher, we thinke sufficient an hundred pounds for every one of them.

Item, for the stipend of every Reader in Medicine, and Lawes, a hundreth thirty three pounds 6.s. 8.d.

Item, to every Reader in Hebrew, Greek, and Divinitie, 200.p.

Item, to every Principall of a Colledge 200. pounds.

Item, to every Steward 16. pounds.

Item, to every Gardiner, to every Cooke and Porter, to ilk one of them ten merkes.

Item, to the buird of every bursar without the classe of Theol. 20. pounds.

Item, in the classe of Theologie, which will be only twelve persons in S. Androes, 24.p.

Summe of yearly and ordinary expences in the Universitie of S. Androes, 3979.p.

Summe of yearly and ordinary expences of Glasgow, 2922.p. Abberdine as much.

Summe of the ordinary charges of the whole.

Item, the Beddalls stipend shall be of every intrant and suppost of the Universitie 2. shillings: of every one Graduate in Philosophie 3. shillings: of every one Graduate in Medicine or laws, 4. shillings, in Theologie 5. shillings: all Bursars being excepted.

Item, we have thought good for building and upholding of the places, a generall collect be made, and that every Earles son, at his entry to the Universitie, shall give 40.s. and likewise at every Graduation 40. shil. *Item*, each Lords sonne likewise at such time, 30. shil. each freeholding Barons sonne 20. shil. every fewar and substantious Gentlemans sonne, 1 mark. *Item*, every substantious husband and Burges son, at each time 10. shil. *Item*, every one of the rest, not excepting the bursars, 5. shil. at each time. And that this be gathered in a common box, put in keeping to the principall of the

Theologians, every principall having a key thereof, to be counted each year once with the rest of principalls to be laid in the same, about the 15. day of *Nov.* in presence of the Superintendent, Rector and whole Principals, and with their whole consent, or at least the most part of them, referred, & imploied only upon the building and upholding of the places, & repairing of the same, ever as necessitie shall require. And therefore the Rector with his assistants, shall be holden to visit the places each year once, incontinent after he be promoted upon the last of October, or thereby.

Of the priviledges of the Universitie.

SEeing wee desire that Innocencie should defend us rather then priviledge, we think that each person of the Universitie should answer before the Provost and Bailiffes of each Town, where the Universities are, of all crimes whereof they are accused, only that the Rector be assessor to them in the said actions. In civill matters, if the question be betwixt members of the Universitie, on each side making their residence and exercise therein, for the time in that case the partie called shall not be holden to answer, but onely before the Rector and his assessors heretofore exprimed. In all other cases of civill pursuit, the generall rule of the law to be observed, *actor sequatur forum rei, &c.*

Item, that the Rector and all inferiour members of the Universitie be exempted from all taxations, imposts, charges of warre, or any other charge that may onerate, or abstract him or them, from the care of his office, such as Tutorie, Curatorie, or any such like that are established, or hereafter shall be established in our Commonweal; to the effect that (without trouble) they may wait on the upbringing of the youth in learning, and bestow their time onely in that most necessarie exercise.

All other things touching the bookes to be read in ilk classe, and all such like particular affaires we referre to the discretion of the Masters, Principals and Regents, with their well advised counsell; not doubting but if God shall grant quietnesse, and give your Wisedomes grace to set forward letters in the sort prescribed, ye shall leave wisedome and learning to your posteritie, a treasure more to be esteemed then any earthly treasure; ye are able to amasse for them, which without wisedome are more able to be their ruin and confusion, then help and comfort. And as this is most true, so we leave it with the rest of the commodities to be weighed by your honours wisedome, and set forwards by your

authoritie

authoritie to the most high advancement of this Common-wealth committed to your charge.

The sixth head of the Rents and Patrimonie of the Church.

THir two sorts of men, that is to say, Ministers and the poore, together with the Schooles, when order shall be taken thereanent, must bee susteined upon the charges of the Kirk; and therefore provision must bee made how, and by whom such summes must be lifted. But before we enter in this head, we must crave of your Honours, in the name of the eternall God, and of his Son Christ Jesus, that ye have respect to your poore brethren, the Labourers and Manurers of the ground; who by their cruell beasts the Papists have before been oppreſt, that their life to them hath been dolorous and bitter. If yee will have God authour and approver of this reformation, ye must not follow their foot-steps, but yee must have compassion of your brethren, appointing them to pay reasonable teinds, that they may finde some benefit of Christ Jesus now preached unto them.

With the griefe of our hearts we heare, that some Gentlemen are now as cruell over their Tenants, as ever were the Papists, requiring of them whatsoever they afore payed to the Kirk; so that the Papisticall tyrannie shall only be changed into the tyrannie of the Lord & Laird. We dare not flatter your Honours, neither yet is it profitable for you that we so doe. If we permit crueltie to be used, neither shall ye, who by your authoritie ought to gainstand such oppression, not yet they that use the same escape Gods heavie and fearefull judgements. The Gentlemen, Barons, Earles, Lords and others, must be content to live upon their just rents, and suffer the Kirk to be restored to her libertie; that in her restitution, the poore, who heretofore by the cruell Papists have been spoiled and oppressed, may now receive some comfort and relaxation, that their teinds and other exactions be cleane discharged, and no more taken in times comming. The uppermost claith corps-present; clerk-maile, the Pasche offering, teind-aile and all handlings upaland, can neither bee required, nor received of good conscience: Neither do we judge it to proceed of justice, that any man should possesse the teinds of another, but we think it a most reasonable thing that every man have the use of his owne teinds, provided that he answer to the Deacons and Treasurers of the Kirk, of that which justice shall be appointed to him. We require the Deacons

and Treasures, rather to receive the rents, then the Ministers themselves; because that of the tiends must not onely the Minister be susteined, but also the poore and schooles. And therefore we think it expedient that common Treasurers; to wit, the Deacons be appointed from yeare to yeare, to receive the whole rents appertaining to the Kirk, and that commandement be given that none be permitted either to receive, or yet to intromet with any thing apperteining to the sustination of the persons foresaid, but such as by common consent of the Kirk are thereto appointed.

If any think this prejudiciall to the tackes and assedations of them that now possesse the tiends. Let them understand, that their unjust possession is no possession before God; for they of whom they received their title, and presupposed right or warrant, were theeves and murtherers, and had no power so to alienate the patrimonie, and common good of the Kirk. And yet we are not so extreme, but that we wish just recompence to be made to such as have deburst summes of money to the unjust professors, so that it hath not been done of late dayes in prejudice of the Kirk. But such as are found and known to be done of plaine collusion, in no wayes ought to be maintained by you. And for that purpose we thinke it most expedient that whosoever have assedation of tiends and Kirks, be openly warned to produce their assedation and assurance, that cognition being taken, the just takesmen may have the just and reasonable recompence for the yeares that are to runne, the profit of the yeares past being considered and deduced, and the unjust and surmised may be served accordingly; so that the Kirk in the end may receive her libertie and freedom, and that onely for the reliefe of the poore. Your Honours may easilie understand that we speake not now for our selves, but in favour of the Labourers defrauded and oppreſt by the Priests, and by their confederate pensioners; for while that the Priests Pensioner his idle belly is delicately fed, the poore, to whom the portion of that appertaines, was pined with hunger; and moreover the true labourer was compelled to pay that which he ought not. For the labourer is neither debtor to the dumb dog, called the Bishop, neither yet to his hired pensioner; but is debter onely to the Kirk. And the Kirk is bound to sustaine and nourish of her charges, the persons before mentioned, to wit, the Ministers of the word, the poore, and the teachers of the youth. But now to returne to the former head. The summes able to sustaine the forenamed persons,

and

and to furnish all things appertaining to the preservation of good order and policie within the Kirk, must bee lifted off the tenths, to wit, the tenth sheafe, hay, hemp, lint, fishes, tenth calfe, tenth lamb, tenth wool, tenth folle, tenth cheese. And because that we know that the tenth reasonably taken, as is before expressed, will not suffice to discharge the former necessitie, we think that all things doted in hospitalitie, and annuall rents both in burgh and land, pertaining to the Priests, Chantorie Colledges, Chappellanries, & the Freeries of all orders, to the sisters of the Seenes, and such others, be reteined still in the use of the Kirk or Kirks within the Townes and parishes where they were doted. Furthermore, to the upholding of the Universities, and sustentaaion of the Superintendents, the whole revennue of the temporalitie of the Bishops, Deanes, and Archdeanes lands, and of all rents of lands pertaining to the Cathedrall Kirks whatsoever. And further Merchants and rich craftsmen in free Burghs, having nothing to doe with the manuring of the ground, must take some provision of their Cities, Townes, and dwelling places for to support the need of the Kirk.

To the Ministers, and failing thereof, the Readers, must be restored their Manses and Gleibs; for else they cannot serve the flock at all times, as their dutie is; If any Gleib exceed six Acres of ground, the rest to remain in the hands of the possessours, till order be taken therein.

The receivers and collectors of these rents and duties, must be Deacons or Treasurers appointed from yeare to yeare in every Kirk, and by the common consent, and free election of the Kirk. The Deacons must distribute no part of that which is collected, but by command of the Ministers and Elders. And that they may command nothing to be delivered, but as the Kirk hath before determined; to wit, the Deacons shall of the first part pay the sums, either quarterly, or from halfe yeare to halfe yeare, to the Ministers, which the Kirk hath appoinned. The same they shall doe to the Schoolemasters, Readers, and Hospitall, if any bee, receiving alwayes an acquittance for their discharge. If any extraordinarie summes bee to be delivered, then must the Ministers, Elders, and Deacons; consult whether the deliverance of such summes, doth stand with the common utilitie of the Kirk, or not. And if they do universally condiscend and agree upon the affirmative or negative, then because they are in credit and office for the yeare, they may doe as best seemes; but if there be any controversie amongst themselves,

selves, the whole Kirk must be made privie, and after that the matter be proponed, and the reasons; the judgement of the Kirk with the Ministers consent shall prevaile. The Deacons shall be compelled and bound to make accounts to the Minister and Elders of that which they received, as oft as the policie shall appoint: and the Elders when they are changed (which must be every yeare) must cleare their counts before such Auditers as the Kirk shall appoint: and both the Deacons and Elders being changed shall deliver to them that shall be new elected all summes of monie corns and other profits resting in their hands: The tickets whereof must be delivered to the Super-intendants in their visitation, & by them to the great councell of the Kirk; that as well the abundance as the indigence, of every Kirk may be evidently known, that a reasonable equalitie may be had throughout this whole Realme. If this order be perfectly kept, corruption cannot suddenly enter. For the free and yearly election of Deacons and Elders shall suffer none to usurpe a perpetuall domination over the Kirk: the knowledge of the rentall shall suffer them to receive no more, then whereof they shall be bound to make accounts: the deliverance of monie to the new officers shall not suffer private men use in their private businesse, that which appertaines to the publick affaires of the Kirk.

The seventh head of Ecclesiasticall Discipline.

AS that no Common-wealth can flourish, or long endure, without good Lawes and sharpe execution of the same; so neither can the Kirk of God be brought to puritie, neither yet be retained in the same without the order of Ecclesiasticall Discipline, which stands in reproving and correcting of the faults, which the civill sword either doth neglect, or not punish: blasphemie, adulterie, murder, perjurie, and other crimes capitall, worthy of death, ought not properly to fall under censure of the Kirk; because all such open transgressors of Gods lawes, ought to be taken away by the civill sword. But drunkennesse, excesse, be it in apparell, or be it in eating and drinking, fornication, oppressing of the poore by exactions, deceiving of them in buying and selling by wrang met and measure, wanton words and licentious living tending to slander, doe openly appertaine to the Kirk of God to punish them, as Gods word commands. But because this accursed Papistrie hath brought in such confusion into the world, that neither was vertue rightly praised, neither yet vice severely

verely punished, the Kirk of God is compelled to draw the sword, which of God she hath received, against such open and manifest contemners, cursing and excommunicating all such, as well those whom the civill sword ought to punish, as the other, from all participation with her in prayers and Sacraments, till open repentance appeare manifestly in them. As the order and proceeding to excommunication ought to be slow and grave, so being once pronounced against any person of what estate or condition that ever they be, it must be kept with all severitie. For lawes made and not kept, engender contempt of vertue; and brings in confusion and libertie to sinne. And therefore this order we think expedient to be observed afore, and after excommunication. First, if the offence be secret or known to few men, & rather stands in suspition then in manifest probation, the offender ought to be privately admonished, to abstaine from all appearance of evill, which if hee promise to doe, and declare himselfe sober, honest, and one that feares God, and feares to offend his brethren, then may the secret admonition suffice for his correction. But if he either contemne the admonition, or after promise made do shew himselfe no more circumspect then he was before, then must the Minister admonish him, to whom if he be found inobedient they must proceed according to the rule of Christ, as after shall be declared. If the crime be publick, and such as is hainous, as fornication, drunkennesse, fighting, common swearing, or execration, then ought the offender to be called in presence of the Minister, Elders and Deacons, where his sinne and trespasse ought to be declared and aggreged; so that his conscience may feele how farre he hath offended God, and what slander he hath raised in the Kirk. If signes of unfained repentance appeare in him, and if he require to be admitted to publick repentance, the Minister may appoint unto him a day, when the whole Kirk convenes together, that in presence of all he may testifie his repentance, which before hee professed. Which if he accept, and with reverence confesse his sinne, doing the same, and earnestly desiring the Congregation to pray to God with him for mercy, and to accept him in their societie notwithstanding the former offence; Then the Kirk may and ought to receive him as a penitent. For the Kirk ought to be no more severe, then God declares himselfe to be, who witnesses that in whatsoever houre a sinner unfainedly repents, and turnes from his wicked way, that he will not remember one of his iniquities.

And

And therefore ought the Kirk diligently to advert, that it excommunicate not those whom God absolves. If the offender called before the Ministerie be found stubborn, hard-hearted, or in whom no signe of repentance appeares, then must he be dimitted with an exhortation to consider the dangerous estate in which hee stands, assuring him, that if they finde in him no other tokens of amendment of life, that they will be compelled to seek a further remedie. If he within a certaine space shew his repentance to the Ministerie, they may present him to the Kirk, as before is said: If he continue not in his repentance, then must the Kirk be advertised, that such crimes are commited amongst them, which by the Ministerie have been reprehended, and the persons provoked to repent; whereof because no signes appeare unto them, they could not but signifie unto the Kirk the crimes, but not the person; requiring them earnestly to call to God to move and touch the heart of the offender, so that suddenly and earnestly hee may repent. If the person maligne, the next day of publick Assemblie, the crime and the person must be both notified unto the Kirk, and their judgements must be required, if that such crimes ought to be suffred unpunished amongst them; requeſt also should be made to the most discreet and neatest friend of the offender to travell with him to bring him to knowledge of himself, and of his dangerous estate, with a commandement given to all men to call to God for the conversion of the unpenitent. If a solemne and speciall prayer were drawne for that purpose, the thing should be more gravely done. The third Sunday the Minister ought to require, if the unpenitent have declared any signes of repentance to one of the Ministerie; and if he have, then may the Minister appoint him to be examined by the whole Ministerie, either then instantly, or another day affixed to the Consistorie: and if repentance appeare, as well for his crime, as for his long contempt, then he may be presented to the Kirk; and make his confession to be accepted as before is said: But if no man signifie his repentance, then ought he to be excommunicated, and by the mouth of the Minister, and consent of the Ministerie, and commandement of the Kirk must such a contemner be pronounced excommunicate from God, and from all societie of the Kirk. After which sentence may no person (his wife and familie onely excepted) have any kind of conversation with him, be it in eating and drinking, buying and selling; yea, in saluting or talking with him.

him, except that it be at commandement or licence of the Ministerie for his conversion, that hee, by such meanes confounded, seeing himselfe abhorred of the godly and faithfull, may have occasion to repent and so be saved. The sentence of excommunication must bee published universally throughout the Realme, lest that any man should pretend ignorance. His children begotten and borne after that sentence, and before his repentance may not be admitted to Baptisme, till either they be of age to require the same, or else that the mother, or some of his speciall friends, members of the Kirk, offer and present the childe, abhorring and damning the iniquity, and obstinate contempt of the impenitent.

If any man should thinke it severe that the child should be punished for the iniquitie of the father: let him understand that the Sacraments appertaine to the faithfull and their seed; but such as stubbornly contemne all godly admonition and obstinately remaine in their iniquitie, cannot bee accounted amongst the faithfull.

The order for publick Offenders.

WEe have spoken nothing of them that commit horrible crimes, as murtherers, manslayers, adulterers; for such, as we have said, the civill sword ought to punish to dead: But in case they be permitted to live, then must the Kirk, as is before said, draw the sword which of God shee hath received, holding them as accursed even in their very fact. The offender being first called, and order of the Kirk used against him in the same manner, as the persons for their obstinate impenitency are publickly excommunicate. So that the obstinate impenitent after the sentence of excommunication, and the murtherer or adulterer stand in one case, as concerning the judgement of the Kirk. That is neither of both may be received in the fellowship of the Kirk to prayers or Sacraments (but to hearing the word they may) til first they offer themselves to the Ministerie, humbly requiring the Ministers and Elders to pray to God for them, and also to be intercessors to the Kirk that they may be admitted to publick repentance, & to the fruition of the benefits of Christ Jesus, distributed to the members of his body. If this request be humbly made, then may not the Ministers refuse to signifie the same unto the Kirk, the next day of publick preaching, the Minister giving exhortation to the Kirk, to pray to God to performe the worke which he appeares to

have begun, working in the heart of the offender, unfained repentance of his grievous crime & offence, and feeling of his great mercy by the operation of the holy Spirit. Therafter one day ought publickly to be assigned unto him to give open profession of his offence & contempt, & so to make publick satisfaction to the Kirk of God: which day the offender must appear in presence of the whole Kirk, with his owne mouth damning his owne impiety, publickly confessing the same: desiring God of his mercy & grace, & his Congregation, that it would please them to receive him in their society, as before is said. The Minist. must examin him diligently whether he findes a hatred or displeasure of his sinne, as well of his contempt, as of his crime: which if he confesse, he must travell with him, to see what hope he hath of Gods mercies; and if he find him reasonably instructed in the knowledge of Christ Jesus, in the vertue of his death, then may the Minister comfort him with Gods infallible promises, and demand of the Kirk if they be content to receive that creature of God whom Satan before had drawne in his nets, in the societie of their body, seeing that hee declared himselfe penitent. Which if the Kirk grant, as they cannot justly deny the same, then ought the Minister in publick prayer commend him to God, confesse the sinne of that offender before the whole Kirk, desiring mercy and grace for Christ Jesus sake. Which prayer being ended, the Minister ought to exhort the Kirk to receive that penitent brother in their favours, as they require God to receive themselves when they offend. And in signe of their consent, the Elders, and chiefe men of the Kirk, shall take the penitent by the hand, and one or two in the name of the rest shall kisse and imbrace him with reverence and gravity, as a member of Christ Jesus. Which being done, the Minister shall exhort the received that he take diligent heed in times comming that Sathan trap him not in such crimes, admonishing him that he will not cease to tempt and try by all meanes possible to bring him from that obedience which he hath given to God, and to the ordinance of Jesus Christ. The exhortation being ended, the Minister ought to give publik thankes unto God for the conversion of their brother, and for all benefits which we receive of Christ Jesus, praying for the increase and continuance of the same. If the penitent after he hath offered himselfe unto the Ministrie, or to the Kirk, be found ignorant of the principall points of our Religion, and chiefly in the Articles of Justification, and of the office of Christ

Jesus, then ought he to be exactly instructed before he be received: For a mocking of God it is to receive them to repentance, who know not wherein standeth their remedy, when they repent their sinne.

Persons subject to Discipline.

TO Discipline must all the estates within this Realme be subject, as well the Rulers, as they that are ruled: yea the Preachers themselves, as well as the poore within the Kirk: And because the eye and mouth of the Kirk ought to be most single, and irreprehensible, the life and conversation of the Minister ought to be diligently tryed, whereof we shall speake after that we have spoken of the Election of Elders and Deacons, who must assist the Minister in all publick affaires of the Kirk.

The eight head touching the election of Elders and Deacons.

MEN of best knowledge in Gods word, and cleaneſt life, men faithfull and of most honeſt conversation that can be found in the Kirk, must bee nominate to be in election, and their names must be publickly read to the whole Kirk by the Minister, giving them advertisement, that from amongst them must be chosen Elders and Deacons. If any of these nominate be noted with publicke infamy, he ought to be repelled. For it is not seemly that the servant of corruption shall have authoritie to judge in the Kirk of God.

If any man know other of better qualities within the Kirk, then these that be nominate, let them be put in election, that the Kirk may have the choyce.

If the Kirk be of smaller number then that Seniors and Deacons can be chosen from amongst them, then may they well be joyned to the next adjacent Kirks. For the plurality of Kirks without Ministers and order, shall rather hurt then edifie.

The election of Elders and Deacons ought to be used every year once, which wee judge to be most convenient at the first day of August, lest of long continuance of such officers, men presume upon the liberty of the Kirk. It hurteth not that one be received in office moe years then one, so that he be appointed yearly by common and free election; provided always that the Deacons and Thesaurers be not compelled to receive the office againe for the space of three yeares.

How the votes and suffrages may be best received, so that every

man may give his vote freely, every severall Kirk may take such order as best seemes them.

The Elders being elected, must be admonished of their office, which is to assist the Ministers in all publike affaires of the Kirk, to wit, in determining and judging causes, in giving admonition to the licentious liver, in having respect to the manners and conversation of all men within their charge. For by the gravity of the Seniors, the light & unbridled life of the licentious, must be corrected, & bridled. Yea the Seniors ought to take heed to the like manners, diligence and study of their Ministers. If he be worthy of admonition, they must admonish him; of correction, they must correct him: and if he be worthy of deposition, they, with consent of the Kirk, and Super-intendent, may depose him, so that his crime deserve so. If a Minister be light of conversation, by his Elders and Deacons he ought to be admonished. If he be negligent in study, or one that vaikes not upon his charge, or flock, or one that propones not faithfull doctrine, he deserves sharper admonition & correction. To the which if hee be found stubborn and inobedient, then may the Seniors of the Kirk complaine to the Ministry of the two next adjacent Kirks, where men of greater gravitie are. To whose admonition if he be found inobedient, he ought to be discharged of his Ministrie, till his repentance appeare, and a place be vakand for him. If any Minister be deprehended in any notable crime, as whordom, adultery, manslaughter, perjury, teaching of heresie, or any other deserving death, or that may be a note of perpetuall infamie, he ought to be deposed for ever. By heresie we mean pernicious doctrine plainly taught, and openly defended, against the foundations and principles of our faith: and such a crime we judge to deserve perpetuall deposition from the Ministry. For most dangerous we know it to be to commit the flocke to a man infected with the pestilence of heresie. Some crimes deserve deposition for a time, & while the person give declaration of greater gravitie and honestie. And if a Minister be deprehended drinking, brawling, or fighting, an open slanderer, or infamer of his neighbours, factious, and a sower of discord, he must be commanded to cease from his Ministrie, till he declare some sign of repentance, upon the which the Kirk shall abide him the space of 10. dayes, or further, as the Kirk shal think expedient, before they proceed to a new election. Every inferiour Kirk shall by one of their Seniors, and one of their Deacons, once in the yeare, notifie unto

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the Ministers of the Super-intendents Kirk, the life, manners, study & diligence of their Ministers, to the end the discretion of some may correct the levity of others. Not only must the life & maners of Ministers come under censure & judgement of the Kirk, but also of their wives, children and familie, judgement must be taken, that he neither live riotously, neither yet avaritiously; yea respect must be had how they spend the stipend appointed to their living. If a reasonable stipend be appointed, and they live avaritiously, they must be admonished to live as they receive: for as excesse & superfluitie is not tolerable in a Minister, so is avarice & the carefull sollicitude of money, utterly to be damned in Christs servants, & especially in them that are fed upon the charge of the Kirk. We judge it unseemly and untolerable that Ministers shall be buirded in common Ale-houses, or in Tavernes, neither yet must a Minister be permitted to frequent & commonly haunt the Court, unlesse it be for a time when he is either sent by the Kirk, either yet called for by the authoritie, for his counsell & judgement in civill affaires, neither yet must he be one of the Councell, be he judged never so apt for the purpose. But either must he cease from the ministery (which at his own pleasure he may not doe) or else from bearing charge in civill affaires, unlesse it be to assist the Parliament, if they be called.

The office of Deacons, as before is said, is to receive the rents, & gather the almes of the Kirk, to keep and distribute the same as by the Minsters and Kirk shall be appointed; they may also assist in judgement with the Minister and Elders, and may be admitted to read in assembly, if they be required, and be able thereto.

The Elders and Deacons with their wives and household, should be under the same censure that is prescribed for the Ministers. For they must be carefull over their office, and seeing they are judges over others manners, their own conversation ought to be irreprehensible. They must be sober, lovers and maintainers of concord and peace: and finally, they ought to be examples of godlines to others. And if the contrary thereof appeare, they must be admonished thereof by the Ministers, or some of their brethren of the Ministerie, if the fault be secret: and if the fault be open and known, they must be rebuked before the Ministerie, and the same order kept against the Senior and Deacon, that before is described against the Minister. We think it not necessary, that any publick stipend shall be appointed, either to the Elders, or yet to the

Deacons, because their travell continues but for a yeare, and also because that they are not so occupied with the affaires of the Kirk, but that reasonably they may attend upon their domesticall businesse.

The ninth head concerning the policie of the Kirk.

POlicie wee call an exercise of the Kirk in such things as may bring the rude and ignorant to knowledge, or else inflame the learned to greater fervencie, or to reteine the Kirk in good order: And thereof there bee two sorts, the one utterly necessary, as that the word be truly preached, the sacraments rightly ministred, common prayers publickly made, that the children & rude persõs be instructed in the chief points of religion, & that offences be corrected & punished: These things be so necessary, that without the same there is no face of a visible Kirk. The other is profitable, but not meerly necessary. That Psalms should be sung, that certain places of the Scripture be read when there is no sermon, that this day or that, few or many in the week, the Kirk should assemble: Of these and such others, we cannot see how a certaine order can be established; For in some kirkes the Psalms may conveniently be sung, in others perchance they cannot. Some kirkes convene every day, some twice, some thrice in the week, some perchance but once. In this and such like must every particular kirk by their consent appoint their owne policie. In great Townes we thinke expedient that every day there be either Sermon, or common prayers, with some exercise of reading of Scriptures. What day the publick Sermon is, we can neither require nor greatly approve that the common prayers be publickly used, lest that wee shall either foster the people in superstition, who come to the prayers, as they come to the Masse; or else give them occasion, that they think them no prayers, but which be made before and after Sermons.

In every notable town, we require that one day beside the Sunday be appointed to the Sermon and prayers, which, during the time of Sermon, must be kept free from all exercise of labour, as well of the Master, as of the Servant. In smaller townes, as wee have said, the common consent of the kirk must put order, but the Sunday must straitly be kept both before & after noone in all townes. Before noone must the word be preached, and Sacraments minstred, as also marriage solemnized, if occasion offer: after noone must the yong children be publickly examined in their Catechisme

techisme in the audience of the people, whereof the Minister must take great diligence, as well to cause the people understand the questions proponed as answers, and that doctrine that may be collected thereof.

The order, & how much is appointed for every Sunday is already distinguished in the book of our common order, which Catechisme is the most perfect that ever yet was used in the kirk; and after noone may Baptisme be ministred, when occasion is offered of great travell before noone. It is also to be observed, that prayers be after noone upon Sunday, where there is neither preaching nor catechisme. It appertaines to the policie of the kirk to appoint the times when the Sacraments shall be ministred. Baptisme may be ministred whensoever the word is preached: But we think it more expedient that it be ministred upon Sunday, or upon the day of prayers only after the Sermon; Partly to remove this grosse errour, by the which many are deceived, thinking that children be damned if they die without Baptisme; and partly to make the people have greater reverence to the administration of the Sacraments then they have: for we see the people begin already to wax weary by reason of the frequent repetition of those promises.

Foure times in the yeare we think sufficient to the administration of the Lords Table, which we desire to be distincted, that the superstition of times may be avoided so farre as may be. For your Honours are not ignorant how superstitiously the people runne to that action at Pasche, even as if the time gave vertue to the Sacrament; and how the rest of the whole year, they are careless and negligent, as if it appertained not unto them, but at that time onely. We think therefore most expedient, that the first Sunday of March be appointed for one time, the first Sunday of June for another, the first Sunday of September for the third, the first Sunday of December for the fourth. We doe not deny but any severall kirk for reasonable causes may change the time, and may minister oftner, but we study to represse superstition. All Ministers must be admonished to be more carefull to instruct the ignorant, then ready to serve their appetite, and to use more sharp examination, then indulgence, in admitting to their great Mysteries such as be ignorant of the use and vertue of the same. And therfore we think that the administration of the Table ought never to be without examination passing before, & specially of them whose knowledge is suspect. We think that none are to be admitted

ted to this Mysterie, who can not formally say the Lords prayer, the Articles of the Beliefe, and declare the summe of the Law. Further, we think it a thing most expedient & necessary, that every Kirk have the Bible in English, and that the people be commanded to convene and heare the plaine reading and interpretation of the Scripture, as the Kirk shall appoint. By frequent reading, this grosse ignorance, which in this cursed Papistry hath overflowed all, may partly be removed. We thinke it most expedient that the Scripture be read in order: that is, that some one book of the old or new Testament be begun and orderly read to the end: And the same we judge of preaching where the Minister for the most part remaines in one place. For this skipping and divagation from place to place of Scripture, be it in reading, or be it in preaching we judge not so profitable to edifie the Kirk, as the continuall following of one text. Every Master of household must be commanded either to instruct, or cause to be instructed, his children, servants, and familie, in the principalls of the Christian Religion, without the knowledge whereof, ought none to be admitted to the Table of the Lord Jesus. For such as be so dull, and so ignorant, that they can neither try themselves, nor yet know the dignitie and mysterie of that action, cannot eat and drink of that Table worthily. And therefore of necessity we judge, that every yeare at the least, publick examination be had by the Ministers & Elders of the knowledge of every person, within the Kirk; to wit, that every Master and Mistresse of household come themselves, and their family, so many as be come to maturity, before the Minister and the Elders, & give confession of their faith. If they understand not, nor cannot rehearse the commandements of Gods law, know not how to pray, neither wherein their righteousnesse stands, or consists, they ought not to be admitted to the Lords Table. And if they stubbornly contemne, & suffer their children and servants to continue in wilfull ignorance, the discipline of the Kirk must proceed against them to excommunication: and then must that matter be referred to the Civill Magistrate. For seeing that the just lives by his own faith, and Christ Jesus justifies by knowledge of himselfe, insufferable we judge it that men be permitted to live and continue in ignorance, as members of the Kirk.

Moreover, men, women, Children, would be exhorted to exercise themselves in Psalmes, that when the Kirke doth convene and sing, they may be the more able together, with common

hear-

hearts and voyces to praise God. In private houses we think expedient, that the most grave and discreet person use the common prayers at morne and at night, for the comfort and instruction of others. For seeing that we behold and see the hand of God now presently striking us with divers plagues, we thinke it a contempt of his judgements, or provocation of his anger more to be kindled against us, if we be not moved to repentance of our former unthankfulnesse, and to earnest invocation of his name, whose only power may, and great mercy will, if we unfainedly convert unto him, remove from us their terrible plagues, which now for our iniquities hang over our heads. *Convert us O Lord, and we shall be converted.*

For Prophecying, or Interpreting of the Scriptures.

TO the end that the Kirk of God may have a tryall of mens knowledge, judgements, graces and utterances, as also such that have somewhat profited in Gods word, may from time to time grow in more full perfection to serve the Kirk, as necessity shall require, it is more expedient that in every towne, where Schooles and repaire of learned men are, there be in one certaine day every week appointed to that exercise, which S. *Paul* cals prophecying; The order whereof is expressed by him in their words, *Let two or three Prophets speake, and let the rest judge: But if any thing be revealed to him that sits by, let the former keep silence: yee may one by one all prophesie that all may learne, and all may receive consolation. And the spirit, that is, the judgements of the Prophets, are subject to the Prophets.* By which words of the Apostle it is evident, that in the Kirk of Corinth, when they did assemble for that purpose, some place of Scripture was read, upon the which one first gave his judgement to the instruction & consolation of the auditors: after whom did another, either confirm what the former had said, or added what he had omitted, or did gently correct, or explaine more properly, where the whole veritie was not revealed to the former. And in case things were hid from the one, and from the other, liberty was given for a third to speake his judgement to the edification of the Kirk. Above which number of three (as appeares) they passed not, for avoiding of confusion. This exercise is a thing most necessary for the Kirk of God this day in Scotland. For thereby, as said is, shall the Kirk have judgement, and knowledge of the graces, gifts, and utterances of every man

within their body. The simple, and such as have somwhat profited, shal be encouraged daily to study & to proceed in knowledge, the Kirk shall be edified. For this exercise must be patent to such as list to heare and learne, & every man shall have liberty to utter and declare his minde and knowledge to the comfort and consolation of the Kirk. But lest of this profitable exercise there arise debate and strife, curious, peregrine, and unprofitable questions are to be avoided. All interpretation disagreeing from the principles of our faith, repugning to charity, or that stands in plaine contradiction with any other manifest place of Scripture, is to be rejected. The Interpreter in this exercise may not take to himself the liberty of a publick Preacher (yea, although he be a Minister appointed) but he must bind himselfe to his text, that hee enter not in digression, or in explaining common places: he may use no invective in that exercise, unlesse it be of sobriety in confuting heresies: in exhortations or admonitions he must be short, that the time may be spent in opening the minde of the Holy Ghost in that place: following the sequele and dependence of the text, and observing such notes as may instruct and edifie the auditor for avoiding of contention: neither may the Interpreter nor any in the Assemblie move any question in open audience, whereto himselfe is not able to give resolution, without reasoning with another, but every man ought to speake his own judgement to the edification of the Kirk.

If any be noted with curiosity of bringing in of strange doctrine, he must be admonished by the Moderator, Ministers and Elders, immediatly after the interpretation is ended.

The whole Ministers, a number of them that are of the Assembly, ought to convene together, where examination should be had, how the persons that did interprete did handle and convey the matter (they themselves being removed;) to every man must be given his censure. After the which, the person being called, the faults (if any notable be found) are noted, and the person gently admonished.

In that Assembly are all questions and doubts, if any arise, resolved without contention; the Ministers of the Parish Kirks in Landwart adjacent to every chiefe Town, and the Readers, if they have any gift of interpretation, within six miles, must concurre and assist these that prophecie within the townes, to the end that they themselves may either learne, or others may learne by them.

And

And moreover men in whom is supposed to be any gift which might edifie the Church, if they were well imployed, must be charged by the Minister and Elders, to joyne themselves with the session, and company of Interpreters, to the end that the Kirk may judge whether they be able to serve to Gods glory, & to the profit of the Kirk in the vocation of Ministers or not: And if any be found disobedient, and not willing to communicate the gifts and speciall graces of God with their brethren, after sufficient admonition, Discipline must proceed against them, provided that the civill Magistrate concurre with the judgement and election of the Kirk. For no man may be permitted as best pleaseth him, to live within the Kirk of God, but every man must be constrained by fraternall admonition and correction, to bestow his labours, when of the Kirk he is required, to the edification of others. What day in the week is most convenient for that exercise, what books of Scripture shall be most profitable to read, we refer to the judgement of every particular Kirk, we meane, to the wisedome of the Ministers and Elders.

Of Marriage.

BEcause that Marriage, the blessed ordinance of God, in this cursed Papistrie, hath partly been contemned, and partly hath beene so infirmed, that the parties conjoyned could never be assured in conscience, if the Bishops and Prelates list to dissolve the same, we have thought good to shew our judgements how such confusion in times comming may be avoided.

And first publick inhibition must be made, that no person under the power or obedience of others, such as sonnes and daughters, & those that be under curators, neither men nor women, contract marriage privately, and without knowledge of their parents, tutors or curators, under whose power they are for the time: Which if they doe, the censure and discipline of the Kirk to proceed against them. If the son or daughter, or other, have their heart touched with the desire of marriage, they are bound to give honor to their parents, that they open unto them their affection, asking their counsell and assistance, how that motion, which they judge to be of God, may be performed. If the father, friend or master, gainestand their request, and have no other cause then the common sort of men have; to wit, lack of goods, and because they are not so high borne, as they require, yet must not the parties whose hearts are touched, make any covenant till further declaration

tion be made unto the Kirk of God, and therefore after that they have opened their mindes to their parents, or such others as have charge over them, they must declare it to the Minister also, or to the civill Magistrate, requiring them to travell with their parents for their consent, which to doe they are bound. And if they, to wit, the Minister or Magistrate find no cause, that is just, why the marriage required may not be fulfilled, then after sufficient admonition to the father, friend, master, or superiour, that none of them resist the work of God, the Minister or Magistrate may enter in the place of parents, and be consenting to their just requests, may admit them to marriage; For the work of God ought not to be hindred by the corrupt affections of worldly men. The work of God we call, when two hearts, without filthinesse before committed, are so joyned, & both require and are content to live together in that holy band of Matrimony. If any commit fornication with that woman hee requires in Marriage, they doe both lose this foresaid benefit as well of the Kirk, as of the Magistrate; For neither of both ought to be intercessors or advocats for filthy fornicators. But the father or neerest friend, whose daughter being a virgine is defloured, hath power by the law of God to compell the man that did that injurie to marry his daughter: and if the father wil not accept him by reason of his offence, then may he require the dowry of his daughter, which if the offender be not able to pay, then ought the civill Magistrate to punish his body by some other punishment. And because whoredome, fornication, adulterie, are sinnes most common in this Realme, we require of your Honours in the name of the eternall God, that severe punishment, according as God hath commanded, be executed against such wicked contemners. For we doubt not, but such enormities and crimes openly committed, provoke the wrath of God, as the Apostle speaketh, not onely upon the offenders, but upon such places, where without punishment they are committed. But to return to our former purpose, Marriage ought not to be contracted amongst persons, that have no election for lack of understanding. And therefore we affirme that bairns and infants cannot lawfully be married in their minor age, to wit, the man within 14. yeares, and the woman 12. years at least. Which if it have been, and they have kept themselves alwayes separate, we cannot judge them to adhere, as men & wives, by reason of that promise which in Gods presence was no promise at all: but if in yeares of judgement they

have

have embraced the one the other, then by reason of that last consent, they have ratified that which others have permitted for them in their youth-head.

In a reformed Kirk Marriage ought not to be secretly used but in open face, and publick audience of the Kirk, and for avoiding of dangers, expedient it is, that the band be publickly proclaimed 3. Sundayes, unlesse the persons be so knowne, that no suspition of danger may arise: and then may the time be shortned at the discretion of the ministrie. But no wayes can we admit marriage to be used secretly, how honourable soever the persons be. The Sunday before noon we think most expedient for marriage, & it be used no dayelse, without the consent of the whole ministery. Marriage once lawfully contracted, may not be dissolved at mans pleasure, as our master Christ Jesus doth witnes, unlesse adulterie be cõmitted; which being sufficiently proved in presence of the civill Magistrate, the innocent (if they so require) ought to be pronounced free, and the offender ought to suffer death, as God hath commanded. If the civill sword foolishly spare the life of the offender, yet may not the Kirke be negligent in their office, which is to excommunicate the wicked, and to repute them as dead members, & to pronounce the innocent party to be at freedome, be they never so honourable before the world. If the life be spared, as it ought not to be to the offenders, & if fruits of repentance of long time appeare in them, and if they earnestly desire to be reconciled with the Kirk, we judge they may be received to the participation of the Sacraments, and other benefits of the Kirk. For we would not that the Kirk should hold them excommunicate, whom God absolved, that is the penitent. If any demand whether that the offender after reconciliation with the Kirk, may not marry againe, We answer, that if they cannot live continently, and if the necessity be such, as that they feare further offence of God, we cannot forbid them to use the remedy ordained of God. If the party offended, may be reconciled to the offender, then wee judge that on no wayes it shall be lawfull to the offender to marry any other, except the party that before hath been offended; and the solemnization of the latter marriage must be in the open face of the Kirk, like as the former, but without proclamation of bands.

This we do offer as the best counsell that God giveth unto us in so doubt some a case, but the most perfect reformation were, if

your Honours would give to God his honour and glory, that yee would preferre his expresse commandement to your own corrupt judgments, especially in punishing of these crimes, which he commandeth to be punished with death. For so should yee declare your selves Gods true obedient officiars, and your common-wealth should be rid of innumerable troubles.

We meane not that sinnes committed in our former blindnesse (which be almost buried in oblivion) shall be called again to examination and judgement. But we require that the law may be now, and hereafter so established and execute, that this ungodly impunity of sinne have no place within this Realme. For in the feare of God we signifie unto your Honours, that whosoever perswades you that ye may pardon where God commandeth death, deceives your soules, and provokes you to offend Gods Majestie.

Of Buriall.

BUriall in all ages hath beene holden in estimation to signifie that the same body which was committed to the earth should not utterly perish, but should rise againe, and the same we would have kept within this Realme. Provided that superstition, idolatry, and whatsoever hath proceeded of a false opinion, and for advantage sake, may be avoided, and singing of Masse, *placebo* and *dirige*, and all other prayers over, or for the dead, which are not onely superstitious and vaine, but also are idolatry, and doe repugne to the plaine Scriptures of God. For plaine it is, that every one that dyeth, departeth either in the faith of Christ Jesus, or departeth in incredulity. Plaine it is, that they that depart in the true faith of Christ Jesus rest from their labours, and from death doe goe to life everlasting, as by our Master and his Apostles we are taught. But whosoever departeth in unbeliefe, or in incredulity, shall never see life, but the wrath of God abides upon him. And so we say, that prayers for the dead are not onely superstitious and vaine, but doe expresly repugne to the manifest Scriptures and veritie thereof. For avoiding of all inconveniences we judge it best, that neither singing, nor reading be at buriall. For albeit things sung and read may admonish some of the living to prepare themselves for death, yet shall some superstitious think that singing and reading of the living may profit the dead. And therfore we think it most expedient, that the dead be conveyed to the place of buriall with some honest company of the Kirk, without either singing or reading; yea, without all kind of ceremony

heretofore

heretofore used, other then that the dead be committed to the grave, with such gravity and sobriety, as those that be present may seeme to feare the judgements of God, and to hate sinne which is the cause of death.

We are not ignorant, that some require a Sermon at the buriall, or else some place of Scripture to be read, to put the living in minde that they are mortall, and that likewise they must die. But let these men understand, that the Sermons which be daily made serve for that use; which if men despise, the funerall Sermons shall rather nourish superstition and a false opinion, as before is said, then that they shall bring such persons to a godly consideration of their own estate. Attour either shall the Ministers for the most part be occupied in funerall Sermons, or else they shall have respect of persons, preaching at the burials of the rich and honorable, but keeping silence when the poore and despised departeth; and this with safe conscience cannot the Minister doe. For seeing that before God there is no respect of persons, and that their Ministrie appertaineth to all alike, whatsoever they doe to the rich in respect of their Ministrie, the same they are bound to doe to the poorest under their charge. In respect of divers inconveniences we think it neither seemly that the Kirk appointed to preaching and ministration of the Sacraments shall be made a place of buriall, but that some other secret and convenient place, lying in the most free aire, be appointed for that use, which place ought to be walled and fenced about, and kept for that use onely.

For repairation of the Kirks.

LEst that the word of God, and ministration of the Sacraments by unseemlinesse of the place come in contempt, of necessity it is that the Kirk and place where the people ought publickly to convene be with expedition repaired with doores, windowes, thack, and with such preparation within, as appertaineth as well to the Majestie of God, as unto the ease and commodity of the people. And because we know the slothfulnesse of men in this behalfe, and in all other, which may not redound to their private commoditie, strait charge and commandement must be given, that within ane certaine day the reparation must be begun, and within another day to be affixed by your Honours, that it may be finished. Penalties and summs of mony must be injoyned, and without pardon taken from the contemners.

The reparation would be according to the ability and num-

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ber of Kirks. Every Kirk muſt have doores, cloſe windowes of glaſſe, thackable to with-hold rain, a bell to convocate the people together, a pulpit, a baſen for baptizing, and table for miniſtration of the Lords Supper. In greater Kirks, and where the Congrẽgation is great in number, muſt reparation be made within the Kirk, for the quiet and commodious receiving of the people. The expenſes are to be lifted partly of the people, and partly of the teinds, at the conſideration of the Miniſtry.

For puniſhment of thoſe that profane the Sacraments and contemne the word of God, and dare preſume to miniſter them not being thereto lawfully called.

AS Satan hath never ceaſed from the beginning, to draw mankind in one of two extremities, to wit, that men ſhould eitheir be ſo raviſhed with gazing upon the viſible creatures, that forgetting the cauſe wherefore they are ordained, they attributed unto them a vertue and power, which God hath not granted unto them: or elſe that men ſhould ſo contemn and deſpiſe Gods bleſſed Ordinance, and holy inſtitutions, as if that neither in the right uſe of them there were any profit, neither yet in their profanations there were any danger. As this way, we ſay Satan hath blinded the moſt part of mankinde from the beginning: ſo doubt we not, but that he will ſtrive to continue in his malice even to the end. Our eyes have ſeen, and preſently doe ſee the experience of the one, and of the other. What was the opinion of the moſt part of men, of the Sacrament of Chriſts body and bloud, during the darkneſſe of ſuperſtition, is not unknowne. How it was gazed upon, kneeled unto, born in proceſſion, and finally worſhipped & honoured as Chriſt Jeſus himſelfe. And ſo long as Satan might then retaine men in that damnable idolatrie, he was quiet, as one that poſſeſſed his kingdome of darknes peaceably. But ſince that it hath pleaſed the mercies of God to reveale unto the unthankfull world the light of his Word, the right uſe and adminiſtration of his Sacraments, he aſſayes man upon the contrary part. For where not long agoe men ſtood in ſuch admiration of that idol the Maſſe, that none durſt have preſumed to have ſaid the Maſſe, but the ſhaven ſort, the beaſts marked men; ſome dare now be ſo bold as without all vocation to miniſter, as they ſuppoſe, the true Sacraments in open Aſſemblies: and ſome idiots (yet more wickedly and impudently) dare counterfeit in their houſe, that which

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the true Ministers doe in the open Congregations. They presume we say, to doe it in houses, without reverence, without Word Preached, and without Minister. This contempt proceeds, no doubt, from the malice and craft of that Serpent, who first deceived man, of purpose to deface the glory of Christs Evangell, and to bring his blessed Sacraments in a perpetuall contempt: And further, your Honors may cleerly see, how stubbornly and proudly the most part despises the Evangell of Christ Jesus offered unto you, whom unlesse that sharply and stoutly ye resist, we mean as well the manifest despiser, as the prophaner of the Sacraments, ye shall finde them pernicious enemies ere it be long. And therefore in the Name of the Eternall God, and of his Son Christ Iesus, we require of your Honors, that without delay, strait Lawes be made against the one, and the other.

We dare not prescribe unto you, what penalties shall be required of such: But this we feare not to affirme, that the one and the other deserve death. For if he who doth falsifie the seale, subscription, or coine of a King, is judged worthy of death, what shall we thinke of him who plainly doth falsifie the Seales of Christ Jesus, Prince of the Kings of the earth? If *Darius* pronounced that a balk should be taken from the house of that man, and he himself hanged upon it, that durst attempt to hinder the re-edifying of the materiall Temple, what shall we say of those, that contemptuously blaspheme God, and manifestly hinder the Temple of God, which is the soules and bodies of the elect to be purged by the true Preaching of Christ Jesus, from the superstition and damnable Idolatry, in which they have been long plunged, and holden captive? If ye, as God forbid, declare your selves carelesse over the true Religion, God will not suffer your negligence unpunished: and therefore more earnestly we require that strait Lawes may be made against the stubborne contemners of Christ Iesus, and against such as dare presume to minister his Sacraments, not orderly called to that Office, least while that there be none found to gainstand Impietie, the wrath of God be kindled against the whole.

The Papisticall Priests have neither power, nor authoritie to minister the Sacraments of Christ Jesus, because that in their mouth is not the Sermon of exhortation: and therefore to them must strait Inhibition be made, notwithstanding any usurpation they have had in the time of blindnesse. It is neither the clipping

of their crownes, the greaſing of their fingers, not the blowing of the dumbe dogges, called the Biſhops, neither the laying on of their hands, that maketh Miniſters of Chriſt Ieſus. But the Spirit of God inwardly firſt moving the hearts to ſeek Chriſts glory, and the profit of his Kirk, and thereafter the nomination of the people, the examination of the learned, and publike admiſſion (as before is ſaid) make men lawfull Miniſters of the Word, and Sacraments. We ſpeak of an ordinary vocation; and not of that which is extraordinary, when God by himſelfe, and by his onely power, raiſeth up to the Miniſtery ſuch as beſt pleaſeth his wiſedome.

The Concluſion.

THUS have we in theſe few heads offered unto your Honors our judgements, according as we were commanded, touching the reformation of things, which heretofore have altogether been abuſed in this curſed Papiſtrie. We doubt not but ſome of our petitions ſhall appeare ſtrange unto you at the firſt ſight. But if your wiſedomes deeply conſider, that we muſt anſwere not only unto man, but alſo before the throne of the eternall God, and of his Son Chriſt Ieſus, for the counſell which we give in this ſo grave a matter, your Honors ſhall eaſily conſider, that more aſſured it is to us to fall in the diſpleaſure of all men in the earth, then to offend the Majeſtie of God, whoſe juſtice cannot ſuffer flatterers, and deceitfull counſellors unpuniſhed. That we require the Kirk to be ſet at ſuch liberty, that ſhe neither be compelled to feed Idle-bellies, neither yet to ſuſtaine the tyrannie which heretofore hath been by violence maintained: wee know we ſhall offend many, but if we ſhould keep ſilence hereof, wee are moſt aſſured to offend the juſt and Righteous God, who by the mouth of his Apoſtle hath pronounced this ſentence, *He that laboureth not, let him not eat.* If we in this behalfe, or in any other, require or aske any other thing then by Gods expreſſe Commandement, by equity and good conſcience ye are bound to grant, let it be noted, and after repudiate. But if wee require nothing which God requireth not alſo, let your Honors take heed how ye gaineſtand the charge of him, whoſe hand and puniſhment yee cannot eſcape. If blinde affections rather lead you to have reſpect to the ſuſtentation of theſe your carnall friends, who tyranouſly

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have impyred above the flock of Chriſt Ieſus, then that the zeale of Chriſt Ieſus his glory provoke and move you to ſet his oppreſſed Kirk at freedome and libertie, wee feare your ſharpe and ſuddaine puniſhments, and that the glory and honor of this enterpriſe be reſerved unto others. And yet ſhall this our judgement abide to the generations following, for a monument and witneſſe how lovingly God called you, and this nation to Repentance: what counſellours God ſent unto you, and how you have uſed the ſame. If obediently ye heare God now calling, we doubt not but he ſhall heare you in your greateſt neceſſitie. But if, following your owne corrupt judgements, ye contemne his voice and vocation, we are aſſured that your former iniquitie, and preſent ingratitude, ſhall together crave great puniſhment from God, who cannot long delay to execute his moſt juſt judgements, when after many offences, and long blindneſſe, grace and mercy offered is contemptuouſly refuſed.

God the Father of our Lord Ieſus Chriſt, by the power of his holy Spirit, ſo illuminate your hearts, that ye may cleerly ſee what is pleaſing and acceptable in his preſence, and ſo bow the ſame to his obedience, that ye may preferre his revealed will to your owne affections. And ſo ſtrengthen you by the Spirit of Fortitude, that boldly yee may puniſh vice, and maintaine vertue within this Realme, to the praiſe and glory of his holy Name, to the comfort and aſſurance of your own conſciences, and to the conſolation, and the good example of the poſterity following, Amen.

From Edinburgh the 20. *of* May. 1560.

By your Honours

moſt humble ſervitors.

Act of Secret Counſell, 17 Januarii anno 1560.

WEE which have ſubſcribed thir preſents, having adviſed with the Articles herein ſpecified, as is above mentioned from the beginning of this book, thinkes the ſame good and conforme to Gods Word in all points; conforme to the notes and additions hereto eiked: and promiſes to

ſet the ſame forward to the uttermoſt of our powers. Providing that the Biſhops, Abbots, Priors, and other Prelates and benificed men, which elſe have adjoyned them to us, bruik the revenues of their benefices during their life times, they ſuſtaining and upholding the Miniſtry and Miniſters, as herein is ſpecified, for the Preaching of the Word, and miniſtring of the Sacraments.

ſic ſubſcribitur.

James Hamiltoun.
Archbald, Argyle.
James Stewart.
Rothes.
Boid.
William Lord Hay.
Alexander Cambell.
M. Alexander Gordoun.
Glencarne.
Uchiltrie.
Sanquhare.
S. Jhones.
William of Culroſſe.
Drumlangrig.
Bargannie yonger.
Lochinvar.
Cunninghamhead.
James Haliburtoun.
Ihone Lochart of Bar.
Jone Schaw of Halie.
Scot of Haning.
James Maxwell.
George Fentoun of that ilk.
Andro Ker of Fadounſide.
Andro Hamiltoun of Le-
Deane of Murray. (*thane.*

The

The ſecond Booke of Diſcipline.

Heads and Concluſions of the Policie of the Kirk.

CHAP. I.

Of the Kirk and policie thereof in generall, and wherein it is different from the civill policie.

THE Kirk of God ſometimes is largely taken, for all them that profeſſe the Evangell of Ieſus Chriſt, and ſo it is a company and fellowſhip not onely of the godly, but alſo of hypocrites, profeſſing alwayes outwardly the true Religion.

Other times it is taken for the Godly and Elect only, and ſometimes for them that exerciſe ſpirituall function in the congregation of them that profeſſe the truth.

The Kirk in this laſt ſenſe, hath a certain power granted by God, according to which it uſes a proper juriſdiction and government, exerciſed to the comfort of the whole Kirk.

This power Eccleſiaſticall is an authoritie granted by God the Father, through the Mediator Ieſus Chriſt, unto his Kirke gathered, and having the ground in the Word of God to be put in execution by them, unto whom the ſpirituall government of the Kirk by lawfull calling is committed.

The Policie of the Kirk flowing from this power, is an order or forme of ſpirituall government, which is exerciſed by the members appointed thereto by the Word of God: and therefore is given immediately to the office-bearers, by whom it is exerciſed to the weale of the whole body.

This power is diverſly uſed: for ſometime it is ſeverally exerciſed, chiefly by the teachers; ſometime conjunctly by mutuall conſent of them that bear the office and charge, after the form of judgement. The former is onely called *poteſtas ordinis*, and the other *poteſtas juriſdictionis*.

Theſe two kinds of power have both one authority, one ground, one finall cauſe, but are different in the manner, and forme of execution, as is evident by the ſpeaking of our Maſter in the 16 and 18 of Matthew.

This power and policy Eccleſiaſticall is different and diſtinct in the owne nature from that power and policy which is called Civill power, and appertaineth to the Civill government of the Common wealth; albeit they be both of God, and tend to one end, if they be rightly uſed, viz. to advance the glory of God, and to have godly and good ſubjects.

For this power Eccleſiaſticall floweth immediately from God, and the mediator Jeſus Chriſt, and is ſpirituall, not having a temporall head in the earth, but only Chriſt, the only ſpirituall King and governour of his Kirk.

It is a title falſly uſurped by Antichriſt, to call himſelf head of the Kirk, and ought not to be attributed to Angel, nor man, of what eſtate that ever he be, ſaving to Chriſt the onely head and Monarch in the Kirk.

Therefore this power and policy of the Kirk ſhould leane upon the word immediatly, as the onely ground thereof, and ſhould be taken from the pure fountains of the ſcriptures, the Kirk hearing the voice of Chriſt the only ſpirituall King, and being ruled by his laws.

It is proper to Kings, Princes and Magiſtrates to be called Lords, and dominators over their ſubjects whom they govern civilly, but it is proper to Chriſt onely to be called Lord and Maſter in the Spirituall government of the Kirk; and all others that bear office therein ought not to uſurp dominion therein, nor be called Lords, but only Miniſters, Diſciples, and ſervants. For it is Chriſts proper office to command and rule his Kirk univerſally, and every particular Kirk through his ſpirit and word, by the miniſtery of men.

Notwithſtanding, as the Miniſters and others of the Eccleſiaſticall eſtate are ſubject to the Magiſtrate civill, ſo ought the perſon of the Magiſtrate be ſubject to the Kirk ſpiritually, and in Eccleſiaſticall government. And the exerciſe of both theſe juriſdictions cannot ſtand in one perſon ordinary.

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The Civill power is called the power of the Sword, and the other the power of the Keys.

The civill power ſhould command the ſpirituall to exerciſe, and to doe their office according to the word of God; The ſpirituall rulers ſhould require the Chriſtian magiſtrate to miniſter juſtice, and puniſh vice, and to maintaine the liberty and quietnes of the Kirk within their bounds.

The Magiſtrate commandeth externall things for externall peice and quietneſſe amongſt the ſubjects: the Miniſter handleth externall things onely for conſcience cauſe.

The Magiſtrate handleth externall things only, and actions done before men, but the ſpirituall ruler judgeth both inward affections, and externall actions in reſpect of conſcience, by the word of God.

The Civill Magiſtrate craves and gets obedience by the ſword, and other externall meanes, but the Miniſtery by the ſpirituall ſword, and ſpirituall means.

The Magiſtrate neither ought to preach, miniſter the ſacraments, nor execute the cenſures of the kirk, nor yet preſcribe any rule how it ſhould be done, but command the Miniſters to obſerve the rule commanded in the word, and puniſh the tranſgreſſors by Civill meanes. The Miniſters exerce not the Civill juriſdiction, but teach the Magiſtrate how it ſhould bee exerciſed according to the word.

The Magiſtrate ought to aſſiſt, maintaine and fortifie the juriſdiction of the Kirk. The Miniſters ſhould aſſiſt their Princes in all things agreeable to the word, providing they neglect not their own charge by involving themſelves in civill affaires.

Finally, as Miniſters are ſubject to the judgement and puniſhment of the Magiſtrate in externall things, if they offend: ſo ought the Magiſtrates to ſubmit themſelves to the diſcipline of the Kirk, if they tranſgreſſe in matters of Conſcience and Religion.

CHAP. II.

Of the Policie of the Kirk, and perſons and office-bearers, to whom the adminiſtration is committed.

AS in the civill policy the whole Commonweale conſiſteth in them that are governors, or Magiſtrates, and them that are governed, or ſubjects: So in the policy of the Kirk ſome are appointed to be rulers, and the reſt of the members thereof to be ruled, and

obey according to the word of God, and inſpiration of his ſpirit, alwayes under one head and chiefe governour, Jeſus Chriſt.

Again, the whole policy of the Kirk conſiſteth in three things, in Doctrine, Diſcipline, and Diſtribution. With Doctrine is annexed the adminiſtration of Sacraments: and according to the parts of this diviſion, ariſeth a ſort of threefold officers in the Kirk, to wit, of Miniſters Preachers, Elders Governours, and Deacons diſtributers. And all theſe may be called by a generall word, Miniſters of the Kirk. For albeit the Kirk of God be ruled and governed by Jeſus Chriſt, who is the only King, high Prieſt, and head thereof, yet he uſeth the miniſtery of men, as the moſt neceſſary middes for this purpoſe.

For ſo he hath from time to time, before the Law, under the Law, and in the time of the Evangell for our great comfort raiſed us men indued with the gifts of the ſpirit, for the ſpirituall government of his Kirk, exerciſing by them his own power, through his ſpirit and word to the building of the ſame.

And to take away all occaſion of tyranny, he will that they ſhould rule with mutuall conſent of brether, and equality of power, every one according to their functions.

In the new Teſtament, and time of the Evangell, he hath uſed the Miniſtery of the Apoſtles, Prophets, Evangeliſts, Paſtors, and Doctors in adminiſtration of the word: The Elderſhip for good order, and adminiſtration of the Diſcipline: The Deaconſhip to have the cure of the Eccleſiaſticall goods.

Some of their Eccleſiaſticall function are ordinary, and ſome extraordinary or temporary. There be three extraordinary functions, The office of the Apoſtle, the Evangeliſt and of the Prophet, which are not perpetuall, and now have ceaſed in the Kirk of God, except when it pleaſed God extraordinarily for a time to ſtirre ſome of them up againe.

There are foure ordinary functions or offices in the Kirk of God, the office of the paſtor, Miniſter or Biſhop, the Doctor, Presbyter or Elder, and the Deacon.

Their offices are ordinary, and ought to continue perpetually in the Kirk, as neceſſary for the government and policy thereof, and no more offices ought to be received or ſuffered in the Kirk of God, eſtabliſhed according to his word.

Therefore all the ambitious titles invented in the kingdome of Antichriſt, and in his uſurped Hierarchy, which are not of one of

theſe foure ſorts, together with the offices depending thereupon, in one word ought to be rejected.

CHAP. III.

How the perſons that bear Eccleſiaſticall function, are to be admitted to their office.

VOcation or calling is common to all that ſhould beare office within the Kirk, which is a lawfull way, by the which qualified perſons are promoted to any ſpirituall office within the Kirk of God.

Without this lawfull calling it was never leaſome to any perſon to meddle with any function Eccleſiaſticall.

There are two ſorts of Calling, one extraordinary by God immediately, as was of the Prophets and Apoſtles, which in Kirks eſtabliſhed, and well already reformed hath no place.

The other calling is ordinary, which beſides the calling of God, and inward teſtimony of a good conſcience, is the lawfull approbation, and outward judgement of men, according to Gods word, and order eſtabliſhed in his Kirk.

None ought to preſume to enter in any office Eccleſiaſticall without this good teſtimony before God, who onely knows the hearts of men.

This ordinary and outward calling hath two parts, election and ordination. Election is the chooſing out of a perſon, or perſons, moſt able, to the office that vakes, by the judgement of the Elderſhip, and conſent of the Congregation, to which ſhall be the perſon, or perſons appointed.

The qualities in generall requiſite in all them, who ſhould beare charge in the Kirk, conſiſt in ſoundneſſe of Religion, and godlineſſe of life, according as they are ſufficiently ſet forth in the Word.

In the order of Election it is to be eſchewed, that any perſon be intruded in any offices of the Kirk, contrary to the will of the congregation to which they are appointed, or without the voice of the Elderſhip.

None ought to be intruded, or placed in the places already planted, or in any room that vakes not, for any worldly reſpects and that which is called the benefice ought to be nothing elſe, but the ſtipend of the Miniſters that are lawfully called.

Ordination is the ſeparation and ſanctifying of the perſon appointed to God and his Kirk, after he be well tried and found qualified,

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All these office-bearers should have their own particular flocks amongst whom they exercise their charge.

All should make residence with them, and take the inspection and oversight of them, every one in his vocation.

And generally thir twa things ought they all to respect: the glory of God, and edifying of his kirk, in discharging their duties in their calling.

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They that are called unto the Ministery, or that offer themselves thereunto, ought not to be elected without any certain flock be assigned unto them.

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The deſertours ſhould be admoniſhed, and in caſe of obſtinacy, finally, Excommunicate.

No Paſtor may leave his flock without Licenſe of the Provinciall or Nationall Aſſembly, which if he doe, after admonitions not obeyed, let the cenſures of the Kirk ſtrike upon him.

Unto the Paſtors apperteins teaching of the Word of God, in ſeaſon and out of ſeaſon, publikly and privately, alwaies travelling to edifie, and diſcharge his conſcience, as Gods word preſcribes to him.

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It appertains by the ſame reaſon to the Paſtor to pray for the people, and namely, for the flock committed to his charge, and to bleſſe them in the name of the Lord, who will not ſuffer the bleſſings of his faithfull ſervants to be fruſtrate.

He ought alſo to watch above the manners of his flock, that the better he may apply the Doctrine to them in reprehending the diſſolute perſons, and exhorting the godly to continue in the feare of the Lord.

It appertains to the Miniſter after lawfull proceeding by the Elderſhip, to pronounce the ſentence of binding and looſing upon any perſon, according unto the power of the keys granted unto the Kirk.

It belongs to him likewiſe, after lawfull proceeding in the matter by the Elderſhip, to ſolemnizate mariage betwixt them, that are to be joyned therein, and to pronounce the bleſſing of the Lord upon them that enter in at that holy Band in the feare of God.

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Under the name and office of a Doctor wee comprehend alſo the order in Schooles, Colledges, and Univerſities, which hath been from time to time carefully maintained, as well among the Jewes and Chriſtians, as alſo among the prophane Nations.

The Doctor being an Elder, as is ſaid, ſhould aſſiſt the Paſtor in the government of the Kirk, and concurre with the Elders his brethren in all aſſemblies; by reaſon the interpretation of the Word, which is onely judge in Eccleſiaſticall matters, is committed to his charge.

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It appertains by the same reason to the Pastor to pray for the people, and namely, for the flock committed to his charge, and to blesse them in the name of the Lord, who will not suffer the blessings of his faithfull servants to be frustrate.

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a whole Nation, or of all and divers Nations profeſſing one Jeſus Chriſt.

All the Eccleſiaſticall Aſſemblies have power to convene lawfully together for treating of things concerning the Kirk, and pertaining to their charge.

They have power to appoint times, and places to that effect, and at one meeting to appoint the dyet, time and place for another.

In all Aſſemblies an Moderatour ſhould be choſen by common conſent of the whole brethren convened, who ſhould propone matters, gather the votes, and cauſe good order to be kept in aſſemblies.

Diligence ſhould be taken, chiefly by the Moderator, that onely Eccleſiaſticall things be handled in the aſſemblies, and that there be no medling with any thing pertaining to the civill juriſdiction.

Every Aſſembly hath power to ſend forth from them of their own number, ane or moe viſitours to ſee how all things be ruled in the bounds of their juriſdiction.

Viſitation of moe Kirks is no ordinary Office Eccleſiaſtick in the perſon of one man, neither may the name of a Biſhop be attributed to the viſitor onely, neither is it neceſſary to abide alwayes in one mans perſon, but it is the part of the Elderſhip to ſend out qualified perſons to viſit *pro re nata*.

The finall end of aſſemblies is firſt to keep the Religion and Doctrine in purity without error and corruption. Next, to keep comlineſſe and good order in the Kirk.

For this orders cauſe, they may make certaine rules and conſtitutions appertaining to the good behaviours of all the members of the kirk in their vocation.

They have power alſo to abrogate and aboliſh all Statutes and Ordinances concerning Eccleſiſticall matters, that are found noyſome and unprofitable, and agree not with the time, or are abuſed by the people.

They have power to execute Eccleſiaſticall Diſcipline and puniſhment upon all tranſgreſſors, and proud contemners of the good order and policy of the Kirk, and ſo the whole Diſcipline is in their hands.

The firſt kinde and ſort of aſſemblies, although they be within particular Congregation, yet they exerce the power, authority and Juriſdiction of the Kirk with mutuall conſent, and therefore beare ſometime the name of the Kirk.

When

When we speake of the Elders of the particular Congregations, we mean not that every particular Parish-kirk can or may have their own particular Eldershipps, specially in Landward; but we thinke three, foure, moe or fewer particular kirks may have one Eldership common to them all, to judge their Ecclesiasticall causes.

Yet this is meet, That some of the Elders be chosen out of every particular Congregation, to concur with the rest of their brethren in the common Assembly, and to take up the delations of offences within their own kirks, and bring them to the Assembly. This we gather of the practise of the Primitive kirke, where Elders, or Colledges of Seniors were constitute in Cities, and famous places.

The power of their particular Eldershipps is to use diligent labors in the bounds committed to their charge, that the kirks be kept in good order, to inquire diligently in naughty & unruly persons, and travell to bring them in the way againe, either by admonition or threatning of Gods judgements, or by correction.

It pertaines to the Eldership to take heed that the word of God be purely preached within their bounds, the Sacraments rightly ministred, the Discipline rightly maintained, and the Ecclesiasticall goods uncorruptly distributed.

It belongs to this kind of Assembly, to cause the ordinances made by the Assemblies provinciall, nationall, and generall, to be kept and put in execution.

To make constitutions which concerne [illegible] in the kirk, for the decent order of these particular kirks where they govern: Providing, they alter no rules made by generall or provinciall Assemblies, and that they make the provinciall Assemblies fore-seen of these rules that they shall make, and abolish them that tend to the hurt of the same.

It hath power to excommunicate the obstinate.

The power of election of them who beare Ecclesiasticall charges pertaines to this kinde of Assembly within their own bounds, being well erected, and constitute of many Pastors and Elders of sufficient ability.

By the like reason their deposition also pertaines to this kinde of Assembly: as of them that teach erronious and corrupt Doctrine, that be of slanderous life, and after admonition desist not; that be given to schisme or rebellion against the kirk, manifest blasphemy, simony, corruption of bribes, falshood, perjury, whore-

dome,

dome, theft, drunkenneſſe, fighting worthy of puniſhment by the Law, uſury, dancing, infamy, and all others, that deſerve ſeparation from the kirk.

Theſe alſo who are altogether found unſufficient to execute their charge ſhould be depoſed, whereof other kirks would be advertiſed that they receive not the perſons depoſed.

Yet they ought not to be depoſed, who through age, ſickeneſſe, or other accidents become unmeet to do their office, in which caſe their honour ſhould remaine to them, their kirk ſhould maintaine them; and others ought to be provided to doe their office.

Provinciall aſſembles we call lawfull conventions of Paſtors, Doctors, and other Elders of a Province, gathered for the common affaires of the kirk thereof, which alſo may be called the conference of the kirk and brethren.

Their aſſembles are inſtitute for weighty matters to be intreated by mutuall conſent and aſſiſtance of the brethren within that Province, as need requires.

This aſſembly hath power to handle, order, and redreſſe all things committed or done amiſſe in the particular aſſemblies.

It hath power to depoſe the office-bearers of that province for good and juſt cauſes deſerving deprivation.

And generally their aſſemblies have the whole power of the particular Elderſhips whereof they are collected.

The Nationall aſſembly, which is generall to us, is a lawfull convention of the whole kirks of the Realm or Nation where it is uſed and gathered, for the common affaires of the kirk, and may be called the generall Elderſhip of the whol kirks in the Realm. None are ſubject to repaire to this aſſembly to vote, but Eccleſiaſticall perſons to ſuch a number, as ſhall be thought good by the ſame Aſſembly, not excluding other perſons that will repaire to the ſaid Aſſembly to propone, hear, and reaſon.

This Aſſembly is inſtitute, that all things either committed, or done amiſſe in the Provinciall Aſſemblies may be redreſſed and handled, and things generally ſerving for the weale of the whole body of the kirk within the Realm may be foreſeen, intreated and ſet forth to Gods glory.

It ſhould take care, that kirks be planted in places where they are not planted.

It ſhould preſcribe the rule how the other two kindes of Aſſemblies ſhould proceed in all things.

This

This Aſſembly ſhould take heed, that the ſpirituall juriſdiction, and civill, be not confounded to the hurt of the kirk: That the Patrimony of the kirk be not conſumed, nor abuſed; and generally concerning all weighty affaires that concern the weale and good order of the whole Kirks of the Realm, it ought to interpone authority thereto.

There is beſides theſe, another more generall kinde of Aſſemblie, which is of all Nations, and all eſtates of perſons within the kirk, repreſenting the univerſall kirk of Chriſt, which may be called properly the Generall Aſſembly, or Generall Councell of the kirk of God.

Theſe Aſſemblies were appointed and called together ſpecially, when any great ſchiſme or controverſie in Doctrine did ariſe in the kirk, and were convocate atcommand of godly Emperours being for the time, for avoiding of ſchiſme within the Univerſall kirk of God, which becauſe they pertain not to the particular eſtate of any Realm we ceaſe further to ſpeak of them.

CHAP. VIII.

Of the Deacons and their Office, the laſt Ordinary function in the Kirk.

THE word Διακονος ſometimes is largely taken, comprehending all them that bear office in the Miniſtery, and ſpirituall function in the kirk.

But now, as we ſpeak, it is taken only for them, unto whom the collection and diſtribution of the almes of the faithfull and Eccleſiaſticall goods doth belong.

The office of the Deacons ſo taken, is an ordinary and perpetuall Eccleſiaſticall function in the kirk of Chriſt.

Of what properties and duties he ought to be that is called to this function, we remit it to the manifeſt Scriptures.

The Deacon ought to be called and elected, as the reſt of the Spirituall Officers, of the which election was ſpoken before.

Their Office and power is to receive, and to diſtribute the whole Eccleſiaſticall goods unto them, to whom they are appointed.

This they ought todoe according to the judgement, and appointment of the Presbyteries or Elderſhips (of the which the Deacons are not) that the patrimony of the kirk and poore, be not converted to private mens uſes, nor wrongfully diſtribute.

CHAP. IX.

Of the Patrimony of the Kirk, and distribution thereof.

BY the Patrimony of the Kirk, we meane whatsoever thing hath been at any time before, or shall be in times comming given, or by consent or universall custome of Countries professing the Christian Religion applied to the publick use and utility of the kirk.

So that under the Patrimony we comprehend all things given or to be given to the Kirk and service of God, as lands, biggings, possessions, annuel rents, and all such like, wherewith the Kirk is doted, either by donations, foundations, mortifications, or any other lawfull titles of Kings, Princes, or any persons inferiour to them, together with the continuall oblations of the faithfull.

We comprehend also all such things as by Laws or Custome, or use of Countries have been applied to the use and utility of the Kirk; of the which sort are Teinds, Manses, Glebs, and such like, which by common and municipall Laws and universall Custome are possessed by the Kirk.

To take any of this Patrimony by unlawfull means, and convert it to the particular and prophane use of any person, we hold it a detestatable sacriledge before God.

The goods Ecclesiasticall ought to be collected, and distributed by the Deacons, as the word of God appoints, that they who beare office in the Kirk be provided for without care or sollicitude.

In the Apostolicall Kirk, the Deacons were appointed to collect and distribute what summe soever was collected of the faithfull, to distribute unto the necessity of the Saints, so that none lacked amongst the faithfull.

These collections were not onely of that which was collected in manner of almes, as some suppose, but of other goods moveable, and unmoveable, of lands and possessions, the price whereof was brought to the feet of the Apostles.

This office continued in the Deacons hands, who intrometted with the whole goods of the Kirk, ay and while the estate thereof was corrupted by Antichrist, as the ancient Canons bear witnesse.

The same Canons make mention of a fourefold distribution of the Patrimony of the kirk, whereof one part was applyed to the Pastor or Bishop for his sustentation and hospitality; another to the Elders and Deacons, and all the Clergy; the third to the poor, sick

persons

persons and strangers, the fourth to the upholding other affaires of the kirk, specially extraordinary.

We adde hereunto the Schooles and Schoolemasters also, which ought and may be well sustained of the same goods, and are comprehended under the Cleargy. To whom we joyne all Clerks of Assemblies, as well particular as generall, Syndicks or Procutors of the kirk affaires, takers up of Psalmes, and such like other ordinary Officers of the Kirk, so farre as they are necessary.

CHAP. X.

Of the Office of a Christian Magistrate in the Kirk.

ALthough all the members of the Kirk be holden every one in their vocation, and according thereto to advance the Kingdom of Jesus Christ, so farre as lyeth in their power, yet chiefly Christian Princes, and other Magistrates, are holden to doe the same.

For they are called in the Scripture nourishers of the Kirk, for so much as by them it is, or at least ought to be maintained, fostered, upholden and defended against all that would procure the hurt therof.

So it pertains to the office of a Christian Magistrate, to assist and fortifie the godly proceedings of the Kirk in all behalfes, and namely to see that the publique estate and Ministery thereof be maintained and sustained, as it appertains, according to Gods Word.

To see that the Kirk be not invaded, nor hurt by false Teachers, and Hirelings, nor the rooms thereof be occupied by dumb doggs, or idle bellies.

To assist and maintain the Discipline of the Kirk, and punish them civilly, that will not obey the censure of the same, without confounding alwayes the one jurisdiction with the other.

To see that sufficient provision be made for the Ministery, the Schooles, and the poore: and if they have not sufficient to awaite upon their charges, to supply their indigence even with their own rents, if need require.

To hold hand as well to the saving of their persons from injury and open violence, as to their rents and possessions, that they be not defrauded, robbed, nor spoiled thereof.

Not to suffer the Patrimony of the Kirk to be applyed to prophane and unlawfull uses, or be devoured by idle bellies, and such as have no lawfull function in the Kirk, to the hurt of the Ministery, Schools, poore and other godly uses, whereupon the same ought to be bestowed.

To make lawes and conſtitutions agreeable to Gods word, for advancement of the Kirk, and policie thereof, without uſurping any thing that pertains not to the civil ſword, but belongs to the offices that are meerly Eccleſiaſticall, as is the miniſterie of the Word and Sacraments, uſing Eccleſiaſticall Diſcipline, and the ſpirituall execution thereof, or any part of the power of the ſpirituall keys, which our Maſter gave to the Apoſtles, and their true ſucceſſors.

And although Kings and Princes that be Godly, ſometimes by their owne authority, when the Kirk is corrupted, and all things out of order, place Miniſters, and reſtore the true ſervice of the Lord, after the example of ſome godly Kings of *Juda*, and divers godly Empeours, and Kings alſo in the light of the new Teſtament. Yet where the miniſterie of the Kirk is once lawfully conſtitute, and they that are placed, doe their office faithfully, all godly Princes and Magiſtrates ought to heare, and obey their voice, and reverence the Majeſtie of the Son of God ſpeaking in them.

CHAP. XI.

Of the preſent abuſes remaining in the Kirk, which we deſire to be reformed.

AS it is the duty of the godly Magiſtrate to maintaine the preſent libertie, which God hath granted by the Preaching of his Word, and the true adminiſtration of the Sacraments within this Realme: So is it to provide, that all abuſes which yet remaine in the Kirk, be removed, and utterly taken away.

Therefore, firſt the admiſſion of men to papiſticall titles of benefices, ſuch as ſerve not, nor have no function in the Reformed Kirk of Chriſt, as Abbotes, Commendators, Priors, Prioreſſes, and other titles of Abbeys, whoſe places are now for the moſt part by the juſt judgement of God demoliſhed, and purged of idolatry, is plain abuſe, and is not to receive the Kingdome of Chriſt amongſt us, but rather to refuſe it.

Such like that they that of old were called the Chapiters and Convents of Abbeys, Cathedrall kirks, and like places, ſerve for nothing now, but to ſet fewes and tacks, if any thing be left of the kirk lands and teinds, in hurt and prejudice thereof, as daily experience teacheth, and therefore ought to be utterly abrogate and aboliſhed.

Of the like nature are the Deanes, Archdeacons, Chantours, Subchantours, Theſaurers, Chancellors and others having the like titles flowing from the Pope and Canon law onely, who have no place in the reformed kirk.

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The kirks also which are united together, and joyned by annexation to their benefices, ought to be separated and divided, and given to qualified Ministers, as Gods Word craves.

Neither ought such abusers of the kirks Patrimony to have vote in Parliament, nor sit in Councell under the name of the kirk and kirkmen, to the hurt and prejudice of the libertie thereof, and laws of the Realme made in favour of the Reformed kirk.

Much lesse is it lawfull, that any person amongst these men should have five, sixteen, twenty or moe kirks, all craving the charge of souls, and bruike the patrimony thereof, either by admission of the Prince, or of the kirk, in this light of the Evangell. For it is but a mockage to crave reformation, where such like have place.

And in so farre, as in the order taken at *Leith*, in the yeere of our Lord 1571, it appeares that such may be admitted, being found qualified; either that pretended order is against all good order, or else it must be understood not of them that be qualified in worldly affaires, or to serve in Court, but such as are qualified to teach Gods Word, having their lawfull admission of the kirk.

As to Bishops, if the name Ἐπισκοποι be properly taken, they are all one with the Ministers, as before was declared. For it is not a name of superiority and lordship, but of office and watching.

Yet becaus in the corruption of the kirk, this name (as others) have been abused, and yet is likely to be, we cannot allow the fashion of these new chosen Bishops, neither of the Chapiters that are Electors of them to such offices, as they are chosen unto.

True Bishops should addict themselves to a particular flock, which sundry of them refuse, neither should they usurpe Lordship over their brethren, and over the inheritance of Christ, as these men doe.

Pastors, in so farre as they are Pastors, have not the office of Visitation of moe kirks joyned to the pastorship, without it be given to them.

It is a corruption, that Bishops should have further bounds to visit, nor they may lawfully.

No man ought to have the office of Visitation, but he that is lawfully chosen thereunto.

The Elderships being well established, have power to send out visitours one or moe, with commission to visit the bounds within their Eldership, and likewise after count taken of them, either con-

continue them, or remove them from time to time, to the which Elderſhips they ſhall be alwayes ſubject.

Criminall juriſdiction in the perſon of a paſtor, is a corruption.

It agreeth not with the word of God, that Biſhops ſhould be Paſtors of Paſtors, Paſtors of many flocks, and yet without a certaine flock, and without ordinary teaching.

It agreeth not with the Scriptures, that they ſhould be exemed from the correction of their brethren, and Diſcipline of the particular Elderſhip of the Kirk, where they ſhall ſerve, neither that they uſurpe the Office of Viſitation of other Kirks, nor any other function beſide other Miniſters, but ſo farre as ſhall be committed to them by the kirk.

Wherefore, we deſire the Biſhops that now are, either to agree to that order that Gods word requires in them, as the generall kirk will preſcribe unto them, not paſſing their bounds, either in Eccleſiaſticall or Civill affaires, or elſe to be depoſed from all function in the kirk.

We deny not in the meane time, but Miniſters may and ſhould aſſiſt their Princes when they are required, in all things agreeable to the Word, whether it be in Councell, or Parliament, or other wayes; Providing alwayes, they neither neglect their own charges, nor through flattery of Princes hurt the publick eſtate of the Kirk.

But generally, we ſay, no perſon under whatſoever title of the Kirk, and ſpecially the abuſed titles in Papiſtry, of Prelates, Convents, and Chapters, ought to attempt any act in the Kirks name, either in Councell, or Parliament, or out of Councell, having no Commiſſion of the Reformed Kirk within this Realme.

And by Act of Parliament it is provided, that the Papiſticall Kirk and Juriſdiction ſhould have no place within the ſame, and no Biſhop nor other Prelate in times comming ſhould uſe any juriſdiction flowing from his authority.

And againe, that no other Eccleſiaſticall Juriſdiction ſhould be acknowledged within this Realme, but that which is, and ſhall be in the Reformed Kirk, and flowing therfrom.

So we eſteem holding of Chapiters in Papiſticall manner, either in Cathedrall kirks, Abbeyes, Colledges, or other conventuall places, uſurping the name and authority of the kirk, to hurt the patrimony thereof, or uſe any other Act to the prejudice of the ſame, ſince the yeare of our Lord 1560 yeares, to be abuſe and corruption, contrary to the liberty of the true kirk, and lawes of the Realme;

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and therefore ought to be annulled, reduced, and in times comming utterly diſcharged.

The dependances alſo of the Papiſticall juriſdiction are to be aboliſhed; of the which ſort is mingled juriſdiction of the Commiſſars, in ſo farre as they meddle with Eccleſiaſticall matters, and have no Commiſſion of the kirke thereto, but were elected in time of our Soveraignes mother, when things were out of order. It is an abſurd thing, that ſundry of them having no function of the kirk, ſhould be Judges to Miniſters, and depoſe them from their roomes. Therefore they either would be diſcharged to meddle with Eccleſiaſticall matters, or it would be limited to them in what matters they might be Judges, and not hurt the liberty of the kirk.

They alſo that before were of the Eccleſiaſtique eſtate in the Popes kirk, or that are admitted of new to the Papiſticall titles, and now are tollerate by the lawes of the Realme to poſſeſſe the two part of their Eccleſiaſticall rents, ought not have any further liberty, but to intromet with the portion aſſigned and granted to them for their life-times; and not under the abuſed titles which they had to diſpon the kirk-rents, ſet tackes and fewes thereof at their pleaſure, to the great hurt of the kirk, and poore labourers that dwell upon the kirk-lands, contrary to all good conſcience and order.

CHAP. *XII.*

Certain ſpeciall heads of Reformation, which we crave.

WHatſoever hath been ſpoken of the offices of the kirk, the ſeverall power of the office-bearers, their conjunct power alſo, and laſt of the patrimony of the kirk, we underſtand it to be the right Reformation which God craves at our hands, that the kirk be ordered according thereto, as with that order which is moſt agreeable to the Word.

But becauſe ſomething would be touched in particular, concerning the eſtate of the Countrey, and that which we principally ſeek to be reformed in the ſame, we have collected them in theſe heads following.

Seeing the whole Countrey is divided in Provinces, and thir Provinces againe are divided in Pariſhes, as well in land-ward, as in Townes; in every Pariſh and reaſonable Congregation there would be placed one or moe Paſtors to feed the flock, and no Paſtor or Mi-

Minister alwayes to be burdened with the particular charge of moe kirks or flocks then one alanerly.

And becauſe it will be thought hard to finde out Paſtors or Miniſters to all the paroch kirks of the Realm, as well in Landward, as in Towns, we think by the advice of ſuch as commiſſion may be given to by the kirk and Prince, Pariſhes in landward or ſmall Villages, may be joyned two or three or more, in ſome places together, and the principall and meſt commodious kirks to ſtand, and be repaired ſufficiently, and qualified Miniſters placed thereat; and the other kirks, which are not found neceſſary, may be ſuffered to decay, their kirk-yards alwayes being kept for buriall places, and in ſome places where need requires, a Pariſh, where the Congregation is over great for one kirk, may be divided in twa or moe.

Doctors would be appointed in Univerſities, Colledges, and in other places needfull, and ſufficiently provided for, to open up the meaning of the Scriptures, and to have the charge of Schooles, and teach the rudiments of Religion.

As for Elders, there would be ſome to be cenſurers of the manners of the people, one or moe in every Congregation, but not an Aſſembly of Elders in every particular kirk, but onely in Towns, and famous places, where reſort of men of judgement and ability to that effect may be had, where the Elders of the particular kirks about may convene togeather, and have a common Elderſhip, and aſſembly-place among them, to treat of all things that concerns the Congregations of which they have the overſight.

And as there ought to be men appointed to unite and divide the Pariſhes, as neceſſity and commodity requires: So would there be appointed by the generall kirk, with aſſent of the Prince, ſuch men as feare God, and know the eſtate of the Countries, that were able to nominate and deſigne the places, where the particular Elderſhips ſhould convene, taking conſideration of the Dioceſſe, as they were divided of old, and of the eſtate of the Countries, and Provinces of the Realm.

Likewiſe concerning Provinciall and Synodall Aſſemblies conſideration were eaſie to be taken: How many and in what places they were to be holden, and how oft they ſhould convene, ought to be referred to the liberty of the generall kirk, and order to be appointed therein.

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The Nationall Aſſemblies of this Countrey, called commonly the Generall Aſſemblies, ought alwayes to be reteined in their own liberty, and have their owne place.

With power to the kirk to appoint times and places convenient for the ſame, and all men, as well Magiſtrates, as inferiours to be ſubject to the judgement of the ſame in Eccleſiaſticall cauſes, without any reclamation or appellation to any Judge, Civill or Eccleſiaſticall within the Realm.

The liberty of the election of perſons called to the Eccleſiaſticall function, and obſerved without interruption, ſo long as the kirk was not corrupted by Antichriſt, we deſire to be reſtored and retained within this Realm.

So that none be intruſed upon any Congregation, either by the Prince, or any inferiour perſon, without lawfull election, and the aſſent of the people over whom the perſon is placed, as the practiſe of the Apoſtolicall and Primitive Kirk, and good order craves.

And becauſe this order, which Gods word craves, cannot ſtand with patronages and preſentation to benefices uſed in the Popes kirk, we deſire all them, that truely feare God, earneſtly to conſider, that for as much as the names of patronages and benefices, together with the effect thereof, have flowed from the Pope, and corruption of the Canon law onely, in ſo farre as thereby any perſon was intruſed or placed over Kirkes having *Curam animarum.*

And for as much as that manner of proceeding hath no ground in the word of God, but is contrary to the ſame, and to the ſaid liberty of Election, they ought not now to have place in this light of Reformation. And therefore, whoſoever will embrace Gods word, and deſire the kingdome of his Son Chriſt Jeſus to be advanced, they will alſo embrace, and receive that policie and order which the word of God, and upright eſtate of his Kirk craves, otherwiſe it is in vaine that they have profeſt the ſame.

Notwithſtanding as concerning other patronages of benefices that have not *curam animarum*, as they ſpeak: ſuch as are chaplenries, prebendaries founded upon temporall lands, annuels, and ſuch like, may be reſerved unto the ancient Patrones, to diſpone hereupon, when they vaike, to ſchollers and burſers, as they are required by act of Parliament.

As for the Kirk rents in generall we deſire that order be admitted and maintained amongſt us, that may ſtand with the ſincerity

of Gods word, and practiſe of the purity of the Kirk of Chriſt:

To wit, that, as was before ſpoken, the whole rent and patrimony of the Kirk, excepting the ſmall patronages before mentioned, may be divided in foure portions: one thereof to be aſſigned to the Paſtor for his entertainment, and hoſpitality; an other to the Elders, Deacons and other officers of the Kirk, ſuch as clerks of Aſſemblies, takers up of the Pſalmes, Beadels and keepers of the Kirk, ſo far as is neceſſary: Joyning with them alſo the Doctors, and Schooles, to help the ancient foundations where need requires: the third portion to be beſtowed upon the poore members of the faithfull, and hoſpitalls: the fourth for reparation of the Kirks, and other extraordinary charges as are profitable for the Kirk, and alſo for the common-wealth, if need require.

We deſire therefore the Eccleſiaſticall goods to be uplifted and diſtributed faithfully to whom they appertaine, and that by the miniſterie of the Deacons, to whoſe office properly the collection and diſtribution thereof belongs, that the poore may be anſwered of their portion thereof, and they of the Miniſtery live without care and ſolicitude: as alſo the reſt of the treaſury of the Kirk may be reſerved, and beſtowed to their right uſes.

If theſe Deacons be elected with ſuch qualities as Gods word craves to be in them, there is no feare, that they ſhall abuſe themſelves in their office, as the profane Collector did of before.

Yet becauſe this vocation appeares to many to be dangerous, let them be obliſhed, as they were of old, to a yearely count to the Paſtors and Elderſhip; and if the Kirk and Prince think expedient, let cautioners be obliſhed for their fidelity, that the Kirk rents on na wayes be dilapidat.

And to the effect this order may take place, it is to be provided that all other intrometters with the Kirk rent, Collectors generall or ſpeciall, whether it be by appointment of the Prince, or otherwaies, may be denuded of further intromiſſion therewith, and ſuffer the Kirk rents in time comming to be wholly intrometted with by the miniſtrie of the Deacons, and diſtribute to the uſe before mentioned.

And alſo, to the effect that the Eccleſiaſticall rents may ſuffice to theſe uſes for the which they are to be appointed, Wee thinke it neceſſary to be deſired, that all alienations, ſetting of fewes, or tacks of the rents of the Kirk, as well lands as tiends, in hurt and diminution of the old rentalls, be reduced and annulled,

nulled, and the patrimony of the of Kirk reſtored to the former old liberty.

And likewiſe, that in times comming the tiends be ſet to nane, but to the labourers of the ground, or elſe not ſet at all, as was agreed upon, and ſubſcribed by the Nobility of before.

CHAP. 13.

The utilitie that ſhall flow from this reformation to all Eſtates.

SEeing the end of this ſpirituall government and policie whereof we ſpeak, is, that God may be glorified, the kingdome of Jeſus Chriſt advanced, and all who are of his myſticall body may live peaceable in conſcience; Therfore we dare boldly affirme, that all theſe who have true reſpect to theſe ends, will even for conſcience cauſe gladly agree and conforme themſelves to this order, and advance the ſame, ſo farre as lyeth in them, that their conſcience being ſet at reſt, they may be repleniſhed with ſpiritual gladneſſe in giving full obedience to that which Gods word, and the teſtimony of their owne conſcience doth crave, and refuſing all corruption contrary to the ſame.

Next wee ſhall become an example and paterne of good and godly order to other nations, countries, and Kirks profeſſing the ſame Religion with us, that as they have glorified God in our continuing in the ſincerity of the word hitherto, without any errours, praiſe be to his name: ſo they may have the like occaſion in our converſation, when as we conforme our ſelves to that diſcipline, policie, and good order, which the ſame word, and purity of reformation craveth at our hands: Otherwiſe that fearfull ſentence may be juſtly ſaid to us, *The ſervant knowing the will of his Maſter, and not doing it*, &c.

Moreover, if we have any piety or reſpect to the poore members of Jeſus Chriſt, who ſo greatly increaſe and multiply amongſt us, we will not ſuffer them to be longer defrauded of that part of the patrimony of the Kirk, which juſtly belongs unto them; and by this order, if it be duly put to execution, the burden of them ſhall bee taken off us to our great comfort, the ſtreets ſhall be cleanſed of the cryings and murmurings of them as we ſhall no more be any ſcandall to other Nations, as we have hitherto been, for not taking order with the poore amongſt us, and cauſing the word which we profeſſe to be evill ſpoken of, giving occaſion of

ſlander to the enemies, and offending the conſciences of the ſimple and godly.

Beſides this, it ſhall be a great eaſe and commodity to the whole common people, in relieving them of the building and upholding their Kirks, in bigging of brigges, and other like publick workes: to the labourers of the ground in payment of their tiends, and ſhortly in all theſe things, whereinto they have been hitherto rigorouſly handled by them that were falſly called Kirk-men, their tackſ-men, factours, chalmerlanes and extortioners.

Finally, to the Kings Majeſtie, and common-wealth of the countrey this profit ſhall redound, That the other affaires of the Kirk being ſufficiently provided, according to the diſtribution, of the which hath been ſpoken; the ſuperplus being collected in the treaſurie of the Kirk may be profitably imployed, and liberally beſtowed upon the extraordinary ſupport of the affaires of the Prince and Common-wealth, and ſpecially of that part which is appointed for reparation of Kirks.

So to conclude, all being willing to apply themſelves to this order, the people ſuffering themſelves to be ruled according thereto: the Princes and Magiſtrates not being exemed, and theſe that are placed in the Eccleſiaſticall eſtate rightly ruling and governing, God ſhall be glorified, the Kirk edified, and the bounds thereof inlarged, Chriſt Jeſus and his Kingdome ſet up, Satan and his Kingdome ſubverted, and God ſhall dwell in the midſt of us, to our comfort, through Jeſus Chriſt, who together with the Father and the Holy Ghoſt, abides bleſſed in all eternity, *Amen.*

FINIS.

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15.

VVorse and worse NEVVES FROM IRELAND

BEING

THE COPPY OF

A Letter read in the Houſe of Parliament, the 14. of this inſtant Moneth of *December*, 1641.

Wherein is contained ſuch unheard-of Cruelties, committed by the Papiſts againſt the Proteſtants, not ſparing Age nor *Sex, that it would make a Chriſtians heart to bleede.*

LONDON,
Printed for *Nath: Butter*, 1641.

NEWS
FROM
IRELAND
BEING
THE COPY OF
A Letter read in the House of
Parliament, the 14. of this
Instant November.

Wherein is contained such unheard-of
Cruelties, committed by the Papists against
the Protestants, not sparing Age nor
Sex, that it would make a Christians
heart to bleed.

LONDON,
Printed for Nath: Brook. 1641.

A COPY OF A LETTER Read in the House of Parliament, the 14. of this Instant Moneth of *December* 1641.

SIR,

ALL I can tell you is the miserable estate wee continue under, for the Rebels dayly increase in men and munition in all parts except the Province of *Munster*, exercising all manner of cruelties, and striving who can be most barbarously exquisite in tormenting

menting the poore Protestants, where-
soever they come; Cutting off their
privie members, eares, fingers, and
hands, plucking out their eyes, boyling
the heads of little Children before their
Mothers faces, and then ripping up their
Mothers Bowels, stripping women na-
ked, and standing by them being na-
ked, whilest they are in Travell, killing
the Children as soone as they are borne,
and ripping up their Mothers bellies,
as soone as they are delivered; driving
men, women, and children, by hun-
dreds together upon Bridges, and from
thence cast them downe into Rivers,
such as drownd not, they knocke their
braines out with Poles, or shoot them
with Muskets, that indeavour to escape
by swimming out, ravishing wives be-
fore their husbands faces, and Virgines
before their Parents faces, after they
have abused their bodies, making them
renounce their Religion, and then mar-
ry them to the basest of their followers

O that the body who have undertaken the Kingdomes of England and Scotland, to send reliefe to those afflicted Protestants, would likewise stirre them to effect their undertaking, with all possible expedition, least it be too late.

Some of the persons particularly mentioned to have suffered, who are knowne unto you, are, Master *German*, Minister of *Brides*, his Body mangled, and his members cut off, Master *Fullerton* Minister of Lughall, *Simon Hastings* his eares cut off, Master *Blandry* Minister, hanged, his flesh pulled off from his bones, in the presence of his wife, in small pieces, he being hangd two dayes before her, in the place where shee is now prisoner. *Abraham James* of Newtowne, in the Diocesse of Clohor, cut in pieces, and it is reported that the Bishop of Clohor is turned to the Rebels, thus moving pardon in presuming to trouble you at this time in your

publicke imployments, doe with humblenesse embrance of his best respects to you, and your vertuous Lady, remaine

Novemb. 27. 1641.

Your Servant to Command,

THOMAS PARTHENOPE.

THis Letter was read in the Houſe of Commons, upon the 14. day of this Moneth, and alſo read againe before the Lords, at a Committee of both Houſes, and humbly prayd to have the ſame entred in the Iournals of both Houſes.

The ſaid Houſe of Commons likewiſe deſired the Lords to joyne with them, to petition his Majeſtie, to take off the reprieve from the ſeven condemned Prieſts, and that they might be forthwith executed according to their Iudgement, and the Law.

17

THE PETITION

Of the Weamen of

MIDDLESEX.

Which they intended to have presented to the High Court of parliament, but shewing of it to some of their friends they disswaded them from it, untill it should please God to endue them with more wit, and lesse Non-sence.
Subscribed with the Names of above 12000.

With the Apprentices of *Londons*

PETITJON

presented

To the right honourable, the High Court of *Parliament*, wherein *Is* set downe the manifold Greevances, wherewith of late yeeres they have bin oppressed. *Vivat Rex.*

Subscribed and presented with the Names of above 30000. Apprentices.

Likewise a true Relation of the Earle of Tyrones overthrow.

Also, a bloudy Battell which was fought betweene the Regiment of the Lord Conenna, and the Companies of the Lord Muskrey in the county of *Conne, where the protestants got the victorie. Decemb.* 8. 1641.

London, Printed for William Bowden, 1641.

THE PETITION

Of the Weavers of

MIDDLESEX

Which they intended to have preſented to the High Court of Parliament, but fleeing of it to ſome of their friends they diſſuaded them from it, and perſwaded them to go Home with more willing Non-ſuits.

Subſcribed with the Names of above 2000.

PETITION

To the right Honourable the High Court of Parliament, aſſembled.

The humble Petition of many thouſands of the Weavers of the City of London, and Suburbs thereof.

Subſcribed and preſented with the Names of above 3000. Appearing.

Likewiſe a true Relation of the Battle of Tyburn overthrown.

Also bloody Battell which was fought between the Regiment of the Lord Commanders and the Companies of the Lord Mayor in the county of Gloucester the present year.

Printed for

THE PETITION

Of the Women of Middlesex.

Humbly sheweth,

THat it would please this honourable Assembly, to take into their wise considerations, the petition of their humble petitioners, who neither sue for the life of any Iesuit, nor the death of any Noble man, nor criminous, but that reformation may be proclaimed and the truth flourish.

Let not Bishops tryumph, nor corrupted Judges goe too long on the Divels score.

We desire, that Altars may be altered, and that haters of our petition may be haltered.

We desire also, that prophane glasse windows whose superstitious paint makes many Idolators, may be humbled and dashed in pieces against the ground; for our conscience tells us, that they are *Diabolicall*, and the father of Darknesse was the inventer of them, being the chiefe Patron to damnable pride.

We desire also, that the popish government, the surplice, which as some say, in former time was the smocke of Pope Joane, and was made wide, by reason she had a great belly, that this popish weed may instead of small coale, kindle a fire upon that sacred day, upon which we sanctifie the birth of our Saviour.

We desire also for another cause, that surplices may not be suffered: for why, the Clergie be growne so proud of late, that forsooth they must have them starched, to the great prejudice of the lilly-white hands of good customed Landrasses, which upon Sabbath dayes, are covered with neither lincie, nor woolcie, but well glossed satin gownes: let not the Miter have pre-eminence: for why, the pope weares three Crownes.

We desire also, that Bishops may have no more foure corner caps, but let them be tryangle, to put them in mind, if they affect not *reformation*, *Tyburne will be their portion*.

We desire also, that *Anthems may no more be sung by Choristers in Cathedrals*: for the melodiousnesse of the voyces of those well tuned boys, who are sufficient to put wee women which are the weaker vessels in mind of a Bawdi-house.

We desire also, that no divorcements may be allowed off: for why we women lose very great priviledge by it.

But now in zeale for to conclude, wee have one great matter for to petition: which is this, that the *Common Prayer*, as the Bishops say, may no

no longer be used; for we beleeve that there are none which are of understanding, but can say their *Prayers* without booke.

Matrimony is usefull, and were it to be solemnized at all times, we had not much to say against it wherefore we petition, that wee may have *marriage* aswell at twelve of the clocke at twelve of the clocke at night, as at ten in the morning.

VI.

Now that Males may not seeme to be more religious then females, wee have bin bold to present this Petition unto you all.

Your petitioners shall ever pray, &c.

The great battell fought betwixt the Earle of Korke, and those two Arch-rebels, Tyrone and Oneale.

December the 10. 1641.

ON Decemb. the 10. 1641. The Earle of Tyrone & the aforesaid Oneale, marched within 4. miles of the city of Dublin, with 14000. men, where they did intend to assault the said City: but the Earle of Korke hearing of it, hasted thither with all speed, with 6000. and refused them, the rebels fearing him not, by reason the ods was so great, plaid against him so vehemently, that they slew 40. of the protestants in the skirmish in the Fore-front was sir Phillip Oneale, who playing so fiercely against the protestants, were shot in the arm by *Iames Gilbert*, a common souldier: then Tyrone sent to the Earle of Kork to make a truce for the space of 6 houres, but he denying it, answered, that he would lose his life before they should come any further, so that the Rebels were faine to retreat backe, with the losse of 600. and of the protestants were slaine 200.

that

The humble

PETITION OF THE

Apprentices of *LONDON*:

Humbly sheweth,

WHereas your Honours humble petitioners have presumed to present their intolerable grievances to yourwise considerations.

First, that we being bound as Apprentices to what *Corporation* soever, belonging unto this magnificent city of *London*, are engaged at the least, to serve the full tearme of 7. yeers, which if we doe not, we lose the priviledge of our Freedome.

But notwithstanding, there are forreiners which keepe their residence within the liberty of this City, which in lower roomes or chambers having friends nigh unto them, take away our Customes, and have no den all: yet many of us poore Apprentices, when we come out of our times, although our Estates be sufficient to set up our trades, yet we dare not, for feare forreiners which never served their times in the City, having more customers than our selvs, should undoe us: wherfore it is our humble supplication, that by Act of *Parliament* wee may enjoy that priviledge

which

which hath bin agreed upon by the Antient cu-ſtome of this honourable City.

Secondly, whereas we are bound in our Halls, onely to our Maſters, yet of late have our Miſtreſſes gotten ſuch predominancy over us, as if that we were bound to them, not to our Maſters.

Thirdly, whereas upon Shrove-tueſday, and May-day many out-rages are done, and are cenſured upon us, by pulling downe of houſes, and the like, wee vow and proteſt, that we are guiltleſſe of any ſuch villany.

But notwithſtanding, the Train-bands of late yeeres, have beene commanded to ſafeguard the City; for feare leſt we ſhould doe it any wrong, whoſe blouds are mingled with the Nobility, although it were our fortunes to be youngen brothers. Therefore of this ſcandall, we alſo deſire a deliverance.

At this time alſo in *Ireland*, are traded them Papiſts, which have abuſed that Kingdome, and it is to be feared, leaſt they doe the like to us in time; for God hee knowes, that we ſuffer enough them: inſomuch, as they are ſuffered to worke upon our trades, without contradiction; againſt whom in our Kings defence, wee are ready at all times to ſacrifice our lives: Our grievances being preſented to your grave conſiderations, although not out of our lines, yet wee deſire that liberty which belongs to true & loyall ſubjects,

And your humble Petitioners ſhall ever pray, &c.

A true

FINIS.

Here followeth the true Relation of that bloudy Battell, which was fought Decemb. the 10. 1641.

THe rebels having intelligence that the Lord *Conzenna's Regiment* lay in the County of *Conne*, they came to assault him, being 5000. strong, the Lord *Conzenna* but 1000. but hee behaved himselfe so valiantly, that he disordered their Troopes, and tooke the Lord *Muskry* prisoner, destroying 300. of the rebels: but the next day the rebls assaulted them againe, & slew 200. of the protestants, and tooke the Lord *Conzenna* prisoner, whereupon for two days a truce was made for to bury the dead on both sides, & the protestants exchanged the Lord Muskry for the Lord Conzenna.

But the two dayes being expired, they fought againe, and fortune was so favourable to the protestants, that they forced the rebels to retreat backe into the woods, whereas now they still continue.

FINIS.

THE 18

Apprentices of Londons PETITION

Presented to the Honourable Court of Parliament.

Humbly shewing unto them the manifold Abuses of their Apprentiship, how the *Frenchmen*, *Dutch*, and *Walloones*, doe deprive them of their ancient Customes, and former Liberties in their Trade.

Describing also the Bloody proceedings of the *Papists* in IRELAND, and to vindicate their Masters losses by the *Protestants* there persecuted.

Likewise in devoting the Prelates, and Lordly Bishops, which insult too much over the whole Clergie, as the whole Kingdome besides.

As also speaking of the Jesuites, *that were Condemned.*

Subscribed, and presented with the Names of above 30000. Apprentices.

LONDON, Printed for *John Greensmith*, 1641.

The Apprentices of

London: Petition.

Humbly sheweth,

THat the injuries, and abuses done unto us are many, and the grievances, and oppressions which hereupon we have suffered at sundry times are manifold: wherefore we in the generall, and universall name of Us all, doe presume to present our pressures, and impendent injuries to your Honours, of whom onely we can expect redresse, and of none other. For whereas this City hath bin renowned in the gazing eye of the world, and the magnificent enemies thereof applauded (both to the glorious fame of this State, and Kingdome) of all other Neighbour Countries, and Nations: Yet the Rites, and Liberties thereof being somewhat detracted, & abused, as also the Lawes and ancient Customes thereof being extenuated by some malignant, and ill-affected persons, it now becomes as much deplorable in the sight of all men: and whereas this City should have been a Patterne of Piety, and goodnesse (regularly embraced) to the whole Kingdome besides, it is now (by the meanes of divers ill-planted members hereof) become to be example of Schismaticall disturbances, and distractions. We therefore implore your Honours wisht all humility to restore our former Liberties, of which lately we

 have

have been deprived and to regulate in an exact ratification the Lawes, and priſtine Statures of this Cuy to the preſervation of them (of which there is a requiſite neceſſity in theſe periſous and confuſed times) in confirming the ſaid ancient cuſtome herof.

And firſt we beſeech your Honours to take into conſideration the intolerable abuſe of our Apprentiſhip: for where, we by cuſtom are neceſſarily compelled to ſerve ſeven, or eight yeares at leaſt, before wee can have the immunity and freedome of this City to trade in: Thoſe which are meere Strangers doe snatch this Freedome from us, and pull the Trades out of our owne hands, ſo that by this meanes when our times are fully expired, wee doe then begin in a manner to ſuffer a ſecond Apprentiſhip to them, who doe thus domineere over us in our owne Trades.

This is the cauſe that ſo many breake every yeare, ſeeing that their Trading is ſtolne out of their hands to the great diſcomfort, and confuſion of us all. Moreover when we are out of our times, and ſhould then begin to trade in the world, we can get neither Houſe, or Shop for our money, in regard that thoſe Forraigners, and ſtrangers (as there are many *French, Dutch, Walloones*, &c.) will give any money to ſnatch them from us; and this is the cheefeſt cauſe, that houſes are ſo deare in this City, and by this meanes many of us loſe the loſſe of yeares, trades, and time, and are compelled to turne Journeymen. Wherefore we ſolely depend on your Honours favourable, gracious, and auxiliary aſſiſtation, beſeeching you to re-erect that, which lately have been pull'd downe. And notwithſtanding this abuſe: there is a ſecond danger hangs over us, viz. the fearefull dangers, perillous plots, and conſpiracies

ſpiracies which have, and are ſtill pretended by the Papiſts againſt us, which cauſeth a promiſcuous mutiny in this Kingdome. Their exulcerated envy (I confeſſe) have been oftentimes kindled into ſparke here: but (thankes be to God) their malice could never take fire here in *England*, untill now they are come to a full flame in *Ireland*, whoſe Rebellious Actions are ſo inhumane, that it would draw teares from an adamantine eye, to thinke of their bloody, and Tyrannicall proceedings. Wherefore we humbly beſeech your Honours to take their groaning miſery into your Chriſtian, and charitable conſideration, that the flouriſhing roote of Proteſtants be not ſuffered to be fully eradicated to the great diſcomfort of all men in theſe Kingdomes.

Moreover we earneſtly deſire your Honours, that you would be pleaſed to ſend ſome ſpeedy ayde, and auxiliary aſſiſtance unto them: for otherwiſe it will be a great detriment and damage to divers in this City, in reſpect that moſt of your Petitioners Maſters have great ſummes of money, which many of thoſe Proteſtants doe owe unto them: In that regard they will be great loſers thereby, unleſſe they be reſtored unto their former eſtate, which will be a meanes to breake and undoe many in this City, to the great diſcomfort and loſſe of your Petitioners. Therefore we beſeech you to revolve the manifold abuſes, which they have done, and unleſſe you that are the reall Phiſitians of the ſtate (to purge this Kingdome from thoſe humors that doth contaminate it) doe lay a preſent plaiſter to thoſe mortall wounds, that are given by the Papiſts, they will ſuddenly canker, and turne to Phlebotomie.

Alas,

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Alas, 'tis unknowne what danger we are involved in, neither can we receive any comfort in our trade, in respect of these manifold perils which your Petitioners Masters are in, both in danger of their estates, and feare of their lives.

Omit not therefore we intreat you, so heavy, and weighty an importance, seeing that our necessary dependance waites on your Honours, to relieve us. That after ages, and late posteritie may enchronicle so famous a deed, to your perpetuall Fame, and the immortall glory of this Kingdome.

But that we may consummate all our greivances, and necessities in one bundle, and that you may give your Verdict to each particular of our pressures in one contract, we will proceed to our third griefe, expecting herein your favourable reflection on us, *viz*, the insulting Domination of the Lordly Bishop of *Canterbury* and some others, who triumph with too much arrogant insolencie over us, and their poore Bretheren of the Clergie, and if please your honours to looke backe on their misdemeanors, you may easily conceive how many great and unsufferable crimes they stand guiltie of, wherefore on bended knees (expressing the humble allegiance of our hearts) we your Petitioners intreate your Honours with a favorable aspect to view the just desires of this oppressed *Israel*, let not we beseech you these *Absolons*, that (in the time they had Partners for their persecution) made it no scruple to persecute their owne fathers, let them not linger protract not time, but let not their punishments be any longer deferd, for they have oppressed the whole Kingdome, they were the first cause of that Commotion in *Scotland*. But now (thankes be to God) concluded

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in an exact peace, and universall Pacification: Yea they have been generally acknowledged to have beene the chiefe, and sole cause of this Rebellious insurrection in *Ireland*, to the Epidemicall danger of both Kingdomes, and the particuler griefe of each Subiect. Your Petitioners therefore, hearing the quotidian cryes of the people in what lamentable deploration they exclaime daily against these Lordly Bishops and Archbishops, doe beseech you to revolve their insultations, and what generall danger they have brought into the State, and wofull perils to the whole Commons; and doe therefore request your Honours to clip off some of their illimited power, and extended authority. And that they would be devoted out of the house of Peeres, for they hinder and procrastinate the establishment of Religion, which have beene a long time expected to the universall griefe of this whole Nation.

Moreover, we interpose with them the Romish Iesuites, that sting the Common wealth with their seducing allurements to the extenuation of our Protestant Religion, and the advancement of the Court of *Rome*: wherefore in respect that the Rebels in *Ireland* being their Confederates, doe so persecute the Protestants there without any humane partiality, we beseech you not to be too clement unto them, in sparing them, especially when the sentence of the Law is gone upon them.

We beseech you therefore favourably to consider of our Petition, and we will forever labour with our full force, and power to defend your Honours to the vttermost of our might. Thus we humbly desire your grave and judicious Counsels herein, hoping your

generall

generall aſcents, and conſents hereunto; which will be great ſervice done to God, great fame to the Kingdome, and eſpecially great credit to your Honours.

And wee ſhall be bound to pray, &c.

FINIS.

RELATION OF A STRANGE APPARITION

In an Ale-house next doore to the *White Horse*, against *Sommerset-House* in the Strand; Where a company of Papists were at their Exercises: as is conceived the Devill in an ugly black shape disturbing them, and tearing *the Rugge, and scattering it in pieces up and down the Roome.*

WITH A RELATION

Of a Iudgement that strangely fell upon one at Mr. *Mundayes* House in *Little Brittaine*; who whilst he was cursing of Mr. *Burton*, Mr. *Prinne*, and Doctor *Bastwicke*, his eares fell *a bleeding, to the amazement of the beholders.*

LONDON

Printed for *Richard Smethrust*, 1641.

A RELATION OF A STRANGE APPARITION

In an Ale-house near the door to the [illegible]
Hark, against Summerset-House in the Strand,
Where a company of People were [illegible]
Exercises; as is conceived the Devil in an
ugly black Shape disturbing them, and re-
viving the Image, and remembrance of its
former appearance.

WITH A RELATION

Of a Judgement that strangely fell

one at Mr. Mundays House in Little Britain,
who whilst he was carrying on the Design
Priest, and Doctor Faustus, by cards and
a Bleeding, to the astonishment of the
Beholders.

LONDON

Printed for [illegible]

A STRANGE APPARition at an Alehouse next doore to the *White Horse* against Somerset House in the *Strand*.

CErtain Jesuites or Papists, being met together at an Alehouse in the Strand, neare the White Horse over against Somerset House; they were at their Exercises in an upper Chamber, three stories high, they were most of them *Irish*; who whilest they were at the exercise, with what zeal, I shall not need to relate, because it is too well known what Popish zeal is.

But see how exactly they conjured with their Beads (as I may so call it) for without all doubt it was either the Devil or some strange Monster, that disturbed them from the Devill.

There was in the roome where they were a bed, and under the window against the beds feet, stood a back Chaire of Red leather.

And after their long and loud acclamations, or

Popiſh exerciſes, there appeared amongſt them a ſtrange Monſter: or if you will the Devill in the ſhape of a Monſter, all as black as pitch, as bigge as a great Dogge; which appeared in a moſt horrid ſhape, to the affrightment of all the company; which diſturbed the company exceedingly; then they croſt themſelves, and applyed them to their Popiſh Cuſtomes.

But the black Fiend leaped into the Chaire that ſtood by the window, at the beds feet, and there rouſed it ſelf up: which made them all to quake and tremble. It put them out of the tale of their Beads, and made them to run ſome one way, and ſome another, and ſet the whole houſe in a diſtraction.

Amongſt the reſt, one of them (an *Iriſh* man) drew out his Rapier, and with a great rage began to ſcuffle with this ſtrange Monſter: and betweene hope and fear ran deſperately at him; but it leaped downe from the Chaire in a furious manner, and immediately got upon the bed, which was covered with a green Rugge.

This Fiend toare the Rugge all to peeces, and threw it up and down the roome: and many peeces of it was found upon the floore. And thoſe that were then preſent were ſo amazed hereat, that they knew not how the viſion vaniſhed, or what became of it; one of the ſervants of the houſe ranne forth of the doore to a neighbours, quaking and ſhivering at what ſhe had ſeen: but one of them, ſeeing her in ſuch a fright, labboured to perſwade her that it was a dogge: Lord bleſſe me from ſuch

 dogs.

dogges (quoth she) but they could not soon pacifie her, to mitigate her fear.

Neighbours hearing of it, enquiring concerning it, the people of the house report it to be a mighty Cat: the Papists report it to be a dogge: but multitudes of people have resorted thither, to enquire of it; and to talk with the people about this vision which so disturbed them.

A RELATION

Of a strange Iudgement at the House of Master MUNDAY in *Little Britaine.*

TWo Gentlemen were talking together about newes, and such like discourse at the house of one M^r. *Mundayes* in *Little Britaine*, who at the last fell into Discourse about Religion. Then they fell into discourse of M^r. *Burton*, M^r. *Prinne*, and Doctor *Bastwike*, and of their sufferings: the one of them applauding them for honest godly, religious men, and such as suffered

patiently; and were faithfull witneſſes of Ieſus Chriſt, commending them to be ſuch as he verily thought were the Children of God.

But the other anſwered: Oh you are deceived man, they are Sciſmaticall Fellows, it is no matter if they were hanged: a company of baſe *Browniſts*, as we are troubled with a company of them; they are baſe diſſembling fellows.

Oh! I pray you, ſaid the other, be not ſo hot, I beleeve that they are ſuch as are reall honeſt men, and ſuch as have ſtood for Chriſt from their very heart, as witneſſe may teſtifie.

But the other anſwered (curſing them) and all ſuch Puritans (as he called them) If *Burton*, quoth he, had had a Biſhoprick, and had beene made a Biſhop, (quoth he) he had never found fault with that government.

No, quoth the other man, you are miſtaken; what he did or any of them, I am verily perſwaded that they did out of conſcience, and that they were men truly fearing God;

God; oh the weeping eyes that beheld them when they loſt their eares, and the tender hearts that pittied them then, and ever ſince; methinks it grieves me to thinke of it: Puſh (quoth the other, ſwearing a bloody oath) It were no matter if they had beene hanged, baſe ſciſmaticall Iacks, to trouble the whole Kingdome with their baſe opinions, and he concluded that ſaying with bloody, and fearefull Curſes.

Whereupon, on an inſtant, he began to ſweat, and to be faint, and taking out of his pocket, an hankercher, to wipe his face and his head, a ſtrange Iudgement fell upon him, his eares fell a bleeding, and thereby his handkercher was all bloody with wiping of them; which wrought a ſtrange amazement to all that ſtood by.

Oh! therefore, let every one beware how they curſe Gods people; for the righteous God judgeth iuſtly, and will avenge himſelfe on thoſe that riſe up againſt him, and his diſtreſſed Saints.

FINIS.

God, oh the wo [illegible]
when they lofe it [illegible]
hearts their pr[illegible]
much the [illegible]
(quoth the other, [illegible]
it were no matter [illegible]
baleful matrix [illegible]
Kingdome with [illegible]
be concluded that laying with [illegible]
fatefull Curfe.

Whereupon, [illegible]
sweat, and to be [illegible]
pocket, an handk[illegible]
his head, a flame [illegible]
his eares fell a [illegible]
handkercher was [illegible]
them; which wrought [illegible]
ment to all that [illegible]

Oh! therefore, [illegible]
they curse God people; for the
God judgeth [illegible]
life on those that [illegible]
his difrected Saints.

FINIS.

20.

THE EARLE OF CORKES Victorie, AND TYRONES OVERTHROW.

Being a warranted Relation of the great Overthrow which the Earle of *Corke* gave to the Rebels at foure ſeverall times, which makes moſt of the Rebels flye out of Cities and Townes, and keepe themſelves in the Woods.

Alſo the driving away of the Rebels out of the City of *Armagh*.

With the Copy of a Letter ſent from the Earle of *Tyrone* to Sir *Iohn Burlacie* one of the Lord chiefe Juſtices in *Ireland*.

All which newes was brought into *London* upon Munday the 13. of *December* by *John Hodges* one of the *Iriſh* Poſts.

LONDON, Printed for *John Greenſmith*, 1641.

CORKES

Victors,

AND

TYRONES

The Earle of *Corkes* Victory, AND *Tyrones* Overthrow.

REbellion is as the ſinne of witchcraft, and witches by the Law were not to be ſuffered to live, by which we may gather, that the Rebels in *Ireland* are not to have the hope of mercy ſhowne unto them, but being ceazed upon to be put all to death, many outrages have they committed, and many Chriſtianicall Proteſtant have they put to unſpeakeable torments which have beene heretofore preſented to the view of the whole world.

It hath been the Lord chiefe Juſtices requeſt to have ayd and aſſiſtance from *England* and *Scotland*, which they have beene granted, to the terrour of their trecherous enemies.

The Lord *Moore* hath reſiſted them very often, and ſometimes his forces have been overthrowne, but ofttner hath he quelled the pride of the Rebels by juſt ſlaughter.

Alſo of late hath the Earle of *Corke* ſtood in the defence of our King and himſelfe, having an

Army consisting of ten thousand men,

With which he marched unto the place some foure Miles distant from *Dublin*, where the *Rebels* Troopes lay watching for opportuniry to besiege the Cittie.

Many times before had he challenged them to a pictht Battell, but they never durst.

Wherefore he unawares, with his companies fell upon them, who to resist, the *Rebels* tried their best Skill, but after a Skirmish, the *Rebels* knowing how slenderly they were armed seem'd to retreate backe, but the forces of the Earle of *Corke* pursued them, and as they seem'd to runne away, slew, two Hundreth Forty Six of the *Rebels*.

But the *Rebels* had the next day ayd & assistance by the treacherous Earle of *Tyrone*, and then they seem'd to girt round the Armie of the Earle of Corke, but a Collonell vnder the command of the Earle of Corke, by his pollicy, broke their rankes.

And cut off at that present time, above five hundreth, which struck e terror in the hearts of the *Rebels*, which the Earle of *Macquoere* his company hearing, came to the rescue of their Companies, but were valiantly repeld by the

Earle

Earle of *Corke*, a certaine number of them beeing ſlaine, which is doubtfull.

Then did the Earle of *Corke*, march with his Companies toward the Cittie of *Corke*, where he perceived the Companies of the Lord *Muſkrey*, burning up one of his chiefe Manner houſes.

Then did he march toward them, and ſlew one hundred and three-ſcore of them, the Lord himſelfe was not there preſent amongſt them.

Then came newes unto him, that *Armagh* was beſieged, which ſtayed his intended purpoſe for to reſcue them, whom he found in great perplexity, but they viewing ayd comming to the Proteſtants, ſet fire on part of the City, and changed habits and Armes with them which they before in the City had ſlaine, and ſo paſſed the revenge, which otherwiſe had beene inflicted upon them.

To watch and ward *Armagh* did the Earle ſpare three hundred of his men, which three dayes after were encountered by

the ſame Rebels but the Proteſtants gave them ſuch an overthrow, that they had no cauſe to boaſt of Victory, yet are the Rebels in hope to obtaine forraigne ayd, and at this time doe keep themſelves in the Woods.

The Proteſtants alſo expect ayd from us, and then they doe not feare but to expell thoſe which went about to deſtroy them and their Religion.

But notwithſtanding as yet they confeſſe, they owe recompence for ſafety firſt unto God, and then to the good Earle of *Corke*, who doth make their enemies to tremble.

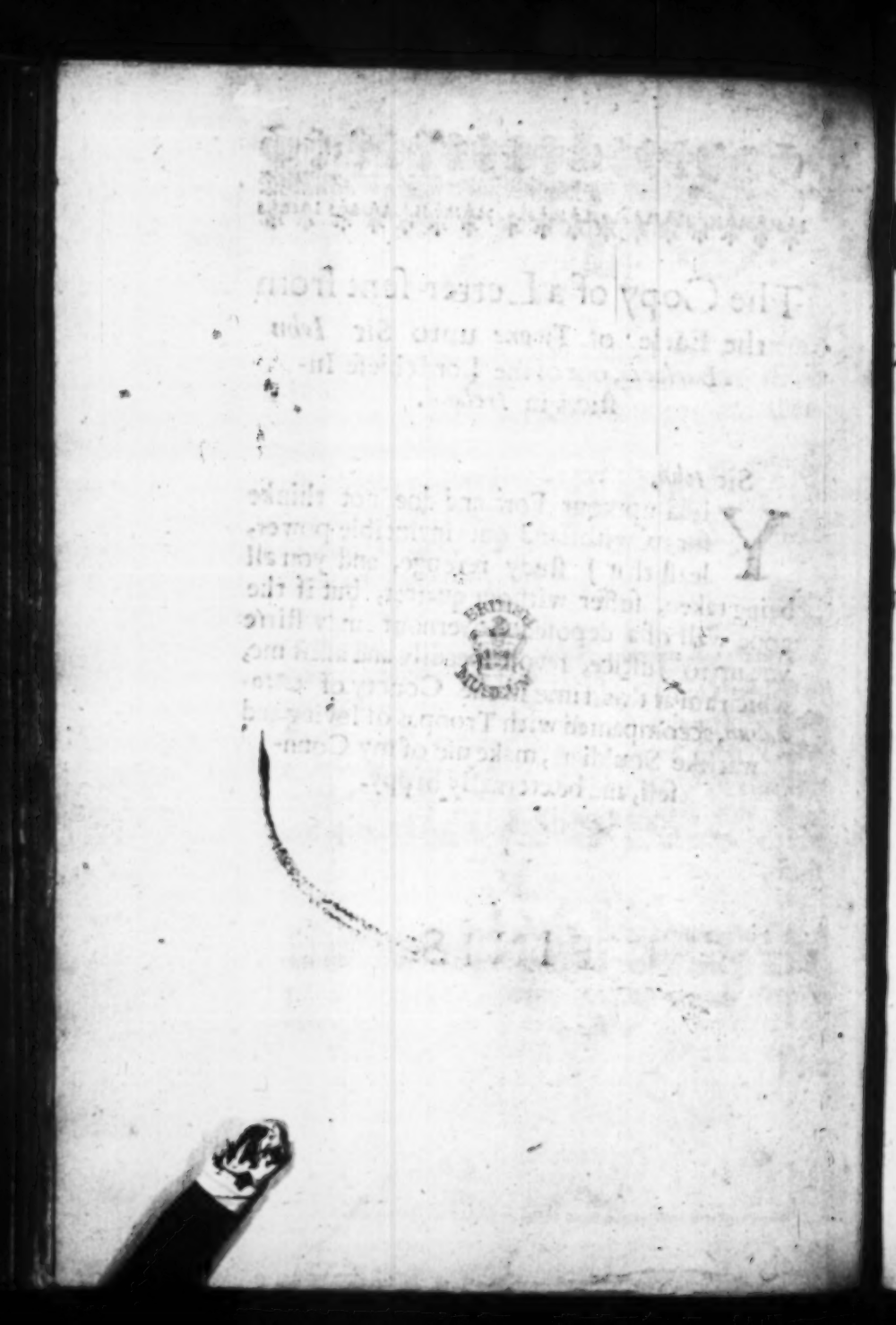
This Earle of *Corke* was borne in *Cant*, and now is one of the wealthieſt Peeres in *Ireland*, and hath hither to proved himſelfe a true loyall Subject to King *Charles* our lawfull King and Governour, may daily more ſuch *Corkes* ariſe, that with ſwiftneſſe they may purſue the enemies of Religious Proteſtants.

The Copy of a Letter ſent from the Earle of *Tyrone* unto Sir *Iohn Burlacie*, one of the Lord chiefe Iuſtices in *Ireland*.

Sir *Iohn*,

YIeld up vour Fort and doe not thinke for to withſtand our invincible power, leaſt that J ſtudy revenge, and you all being taken, ſuffer without quarter, but if the good-will of a depoſed Governour may ſtirre you up to Juſtice, revolt ſpeedily and aſſiſt me, which am at this time in the County of *Monahan*, accompanied with Troopes of loving and warlike Souldiers, make uſe of my Counſell, and be eternally happy.

FINIS.



21

A true

COPPIE

Of divers

...ers, ſent from the Governors of *Ireland*, to the Parliament in England: deſiring their ſpeedy Ayd for the ſupply. Wherein is declared the revolting of divers Counties to the Rebels, who are come within 4. miles of Dublin, where they prevent much reliefe, Cattell and proviſion from comming to that city. With the ſubſtance of a proclamation publiſhed by the Rebels, who expect ayd from forraine parts. With the Meſſage from them ſent to the Kings Majeſty by the Lord Dillon, for a toleration of their Religion, and the parliaments Anſwer thereto,

...th a Deſcription of the Earle of *Eſſex*, with his forces to be the ſubduer of them.

Printed for *Samuell Horton*, 1641.

THE PROCEEDINGS

In the High Court of Parliament, concerning IRELAND.

THere were Lettets read from *Ireland*, giving thankes for the great care of the *Parliament* towards them, desiring their speedy sending over what provision of money and men was alotted them by the *Parliament*.

Afterwards Mr. *Pym* made a report from the Committee of the *Irish* affaires, of certaine Letters lately come from thence, informing that the revolt is so generall there, that whole Countries have joyned themselves to the rebels, and that they are come within foure miles of Dublin, driving away their cattell, and stopping their bringing in of provision for the relieve of the City.

1 That they made a *Proclamation* to maintain the *Romish Religion*, with their lives and fortunes.

2 That the King is their lawfull Sovereign.

3 That their rising is to relieve the oppressed in *Ireland*.

4 That they have, writ a Letter to the Lord *Dillon*, to intreat him to goe for *England*, and acquaint his Majesty with their grievances, and to desire a toleration of their *Religion*.

Then proceeding againe on the Letters from *Ireland*, that the rebels do expect daily ayd, both by victuals and men from forrain parts, wherein the Lords and Governors there doe declare, that if the parliament will be pleased, suddenly to send over that proportion of men and moneys allotted them, and that there may be the like proportion sent them from Scotland: they doubt not, but by Gods helpe to subdue the rebels presently.

And afterwards falling into debate about the Bill for the pressing of men (which was sent back by the Lords for alteration of these words in the preamble) that there ought not to bee any presse granted but by Act of parliament.

But Sergeant Wild made a report from the Committee upon the same, and maintained it by Law: and thereupon it was sent to the Lords againe, and not altered.

After this, Mr. *Pym* made a report from the Committee, that concerning the Irish affaires, it was thought fit that the Commons should move the Lords to joyne with them, desiring his Majesties assent, for the publishing of a declaration against toleration of the *Romish Religion in Ireland*: which was so performed.

Againe, there was a Letter read from the Major of Plimouth, certifying, that the rebels have taken of late many Castles of eminency, and that they call themselves the Queenes Army,

TO THE

HONORABLE,

And truly

NOBLE

ROBERT

Earle of *Eſſex*, Lord Chamberlaine, &c,

PRepare your ſelfe, brave *Robert Eſſex* Earle,
In *Britaine* Great you are a pretious pearle:
God hath ordain'd you for ſome other end,
Then in *Great Britaine* all your dayes to ſpend.
Your fathers fame, and good report I heare,
It made all *Iriſh* rebels ſtand in feare.
He was of valour, and of courage ſtout,
And whilſt he liv'd, hee plagu'd the *Romiſh Rout*:
His name was fear'd in *Ireland*, *France*, & *Spaine*;
Becauſe the truth of Chriſt, he did maintaine.
He made a vow, wch made proud *Rome* to ſtorm,
You are his ſon, you muſt his vow performe:

He threatned *Rome* and her Imperiall Crowne,
Hath left his Son to pull the popedome downe:
Hee was belov'd, ſo is his valiant Son,
Doe you performe what he hath left undone,

His cruell foes that brought him to his end,
They proſper'd not, they God did much offend:
God plagu'd them for it, as his cauſe was juſt,
They for their malice turned are to duſt.

Ariſe brave Earle, ſtrnd forth with courege bold
Proceed in Chriſt, you ſhall not be controll'd:
Fight you the battels of King *Charlemaine*,
You ſhall ſpeed well in *Ireland*, *France*, & *Spain*.

Beare you command, under our Kings deare Son,
Your valour makes all Rebels quite undone:
Beare you his Colours, he's our chiefe Vice-roy,
You proſper ſhall, under that valiant boy.

Proceed, make haſt, delay doth danger breed,
Ech faithful chriſtian prays you may well ſpeed;
Make haſte to *Ireland*, *Rebels* domineere,
Go pull them down, & give them whipping cheer.

You are the man, your Father to ſucceed,
God ſhall commend you for your valiant deed:
We all ſhall praiſe you, wiſh for your good ſpeed,

Our eyes are on you, Iriſh Saints doe call,
Come valiant Earle, and make theſe rebels fall.

Goe

Then take your way with good Prince *Palatine*,
With him to paſſe the fertile *River Rhyne*,
But for your honour, all this muſt be done,
Vnder command of great King Charles his Son.
Goe on ſweet Sir, our hearts for you ſhall pray,
That you in Chriſt may ever win the day.

My Lord, I am a daily Petitioner
to Heaven for you,

Iohn Crag, Gent.

FINIS.

22

GODS VENGEANCE

Vpon the Rebels in

IRELAND:

BEING

A true Relation how upon the 7, day of December they slew Two and twenty of the Protestant Shepheards, and drove away the greatest part of their Cattell.

Also how upon the 8. day of December, the Rebels having made themselves drunke, afterward each man slew his friend, to the number of three thousand, it being the Birth-day of the Great Lord Don Makertodough, chiefe Rebell in Ireland.

Likewise how the protestants ceazed upon their Cattell, and other spoile, to the great overthrow of all the Rebels in Ireland.

Sent in a Letter from Colonell Rouse to Sir Iohn Sampson, Knight and Baronet, Decemb. 14. 1641.

London, Printed for William Bowden, 1641.

GOD'S

VENGEANCE

IRELAND:

GODS REVENGE Upon the REBELS IN IRELAND,

December the 8. 1641.

IEhovah, the Almighty, the Alpha and Omega is knowne to be a God of mercy, as well as judgement: many times doth hee suffer his Children to be afflicted, and to groane under the yoake of their enemies, as he did the Israelites, but at length sent he a Moses to deliver them, and to the terrour of the Egyptians broke their

bonds in sunder, drowning Pharoh and his Host in the red Sea.

David having offended in the matter of Vriah, God sent the Prophet Nathan to bid him take his choise of three things, either of the Lword, Pestilence, or Famine: now *David* very wisely made this answer, that it was better to fall in the hands of God than man; for with God there is mercy, with men none: wherefore God sent the pestilence, which destroyed many thousands, but yet in the abundance of his tender mercy, at length hee bid the Angell to put up his sword, saying it is enough.

God in the time of Queen Mary suffered the protestants to be bloudily persecuted: insomuch as they might have cryed out, *See and consider, good God, how for thy sake, wee are killed all the day long*; nay her owne sister endured unpartiall prisonment, but yet it pleased God of his infinite goodnesse at length, to redeeme that myracle of piety, Queene *Elizabeth*: for so she was happily afterwards brought from captivity; and the Gospell had its free passage, by the death of Qu. Mary.

Also in the Reigne of Queene *Elizabeth* did God suffer the Spanyards to make an invasion: but yet out of his mercy did cut them off before they could bring to effect their intended bloudy Designes.

In the time of King *James*, *God* suffered the Papists to plot and invent the destruction of the Bloud-royall, Noble and Common, but yet revealed their mischievous purpose before the fatall blow.

Now in the Reigne of our religious King Charles, god hath suffered many to doe what mischiefe they could possibly invent, but yet that which they were so long time hatching, the finall destruction of our soules I meane, god gave them not strength to bring forth.

How of late have the Papists in *Ireland* insulted over protestants, insulted said I, that word is not able to expresse their villany, and Tragicall Actions, as is too well already knowne amongst us.

But yet that we may know, that God hath not forgot his servants in *Ireland*: marke the Relation, marke the just Judgment, which God upon the 8. of December powred upon the heads of the rebellious papists.

Vpon the 7. day of the same month, the rebels slew 22. shepheards belonging to the protestants and drove away their Cattell into the woods, where the rest of the rebels kept their abode: there did they slay the greater part of the cattell which they had violently the day before taken away, and cut downe very much of the wood to roast the aforesaid meate.

In the meane while it being the birth-day of that great rebell *Don Makerrodough*, having barrels of wine and beere, they betooke themselves to drunkning very prophanely, as to the confusion of all protestants, and the like.

Vntill that they drunke themselves to such a passe, as that they were void of reason, and had lost their senses: insomuch that each man quarrel'ed with his companion, and quarrelling, fought, each running of his sword into his companions breast, each starting, as being amazed, not knowing from whence their wounds came; some cryed out, we are undone, the Heretick's have entrenched us round, others cursed most bitterly, but no man being able to fight, would not forbeare killing of his next man: which grew to such a bloudy skirmish, that there fell that day above three thousand Rebels, slaine by one another.

The Protestants hearing of it, adjoyning to those parts, came and ceased upon the meat, which was ready dressed unto their hands.

The living Cattell they drove away, and took that spoyle which was left by the Rebels, which there lay slaine.

Thus hath God, thus doth God, and so will God, at all times revenge the cause of his Servant

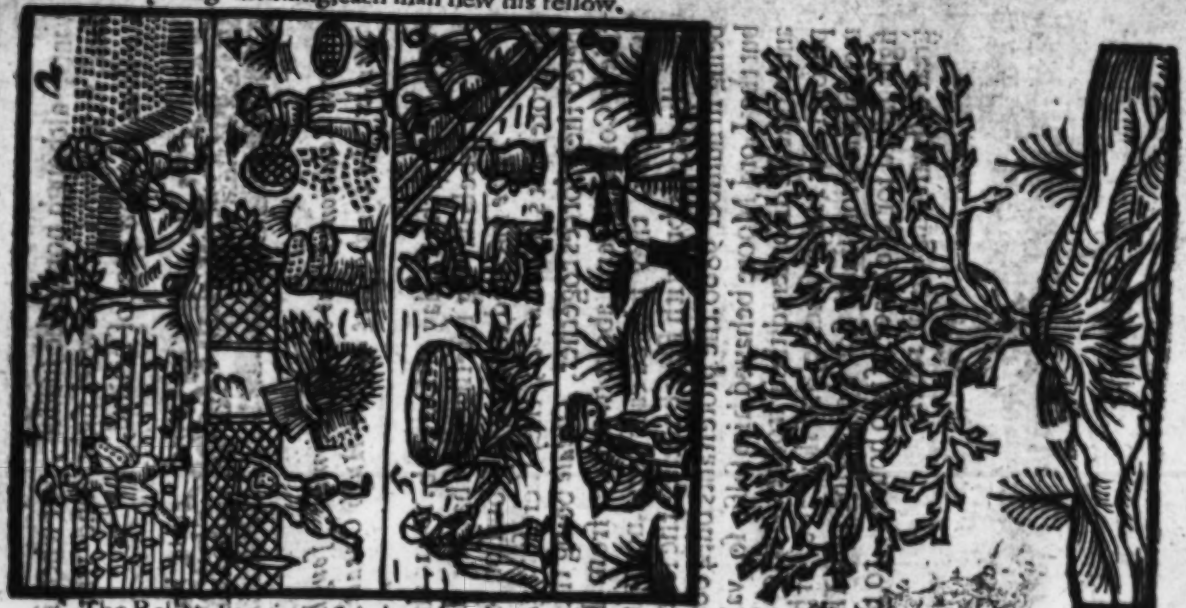
vants, although not on the ſudden, yet when it ſhall ſeeme good in his owne ſight, and when we ſtand in moſt need of his ayd.

A true Relation of that bloudy skirmiſh, fought betwixt the Lord Moore and Sir Hugh Oneale.

VPon the 13. day of December. 1641. the rebels having intelligence that my L. *More* intended to bring in proviſion for the proteſtants in *Tullyhirbit*, they therefore gathered their forces together, *Oneale* being their chiefe Commander, about two miles from the aforeſaid city, they ſaluted each other, not with friendly words, but with fiery bullets, the rebels being in number 9000. the proteſtants but 4000. but the Lord Moore behaved himſelfe ſo valiantly, that he diſordered their troopes, and tooke priſoner Sir Hugh Oneale, and ſlew 300. of his men, of the proteſtants ſide were ſlaine 100. This fight laſted for the ſpace of two houres, to the great diſheartning of the rebels.

FINIS

The Rebels being drinking, each man slew his fellow.



The Rebels hanging a shepheard up by the thumbs.

QVEENE

ELIZABETHS BISHOPS:

OR,

A BRIEFE DECLARATION OF THE WICKEDNESSE OF THE GENERALITY of those Bishops of ENGLAND that lived in the pureſt times of King *EDWARD* the ſixth, and Queen ELIZABETH, and ſome things concerning ours.

WRIT

OF PURPOSE TO KEEPE THE KINGS GOOD SUBJECTS FROM BEING cheated of their Loyalty, Honeſty, Peace, Wealth, Religion, God and Salvation, all which they *had like to have loſt of late.*

LONDON, PRINTED 1642.

ELIZABETHS
BISHOPS.

A BRIEFE DECLARATION OF
THE WICKEDNESSE OF THE GENE-
rality of their Bishops of ENGLAND the last in the
Parish times of King EDWARD the sixt, and
Queen ELIZABETH, and since
during concerning ours.

OF PURPOSE TO KEEP THE
KINGS GOOD SUBJECTS FROM DE-
ing elected of their Loveby, Homely, Peace, Wealth,
Religion, God and Salvation, all which they

LONDON, PRINTED 1641.

THe Worke of the begun Reformation in K. *Edward* the Sixths dayes, was a glorious Worke of the All-glorious God, by the instrument of men: and such a Worke hath crowned the names of the Instruments thereof with eternall honour: but who were they? not those that pretended to be the onely Fathers and Builders of the House of God: the Bishops they had pulled it downe, and laid Jerusalem waste: and when the foundation of a true Church began to be laid, they were against it might and maine: witnesse *Martin Bucer* in a Speech of his to King *Edward*: Your Majestie (saith he) doth see that this „ restoring againe the Kingdome of Christ which we re„ quire, yea which the salvation of us all requireth, „ may in no wise be expected to come of the Bishops, „ seeing there be so few among them, which doe under„ stand the power and proper Offices of this King„ dome, and very many of them by all meanes (which „ possibly they can and dare) either oppose themselves „ against it, or deserte and hinder it. And had not King *Edward*, though young, set his heart for Reformation more than all, yea then the best of the Bishops, it had never proceeded so farre as it did: when *Cranmer* and *Ridly* pressing him to permit his Sister the Lady *Mary* to have Masse in her house: the King having heard what they could say, replied out of the Scriptures so fully, that they were inforced to give place to his Replication, and grant the same to be true: Then they after long debatings with his Majestie in this manner, laboured politiquely in another sort, and alledged what

Martin Bucer de regno Christi. lib. 2. cap. 1.

dangers the denying thereof might bring to his grace, what breach of amity on the Emperours part, what troubles, what unkindneſſes, and what occaſions ſundry wayes it would inforce unto? whom the King anſwered, willing them to content themſelves, for hee would hee ſaid, ſpend his life and all he had, rather than to agree, and grant to that he knew to be againſt the truth: the which when the Biſhops heard, notwithſtanding they urged him ſtill to grant, and would by no meanes have his nay: then the good King ſeeing their importunate ſuite: in the end his tender heart burſting out into bitter weepings and ſobbing, hee deſired them to be content, whereat the Biſhops wept as faſt as he, and acknowledged the good King had more divinity in his little finger than they had in all their bodies *Fox, Acts Mon. p. 653. Edit. 1631.*

Almoſt all of the Biſhops, all King *Edwards* Reigne, even after Reformation, were baſe deſſembling Hipocrites, Popiſh, Atheſticall fellowes, for though they made a ſhew of true Religion, all while that good King was living, yet when Queene *Mary* ſurvived, they all turned bloody perſecuting Papiſts, except *Hooker, Ridly, Frarrer*, and *Cranmer*. The unholy men of that unholy Order of Biſhops were ſuch inhumane, beaſtly-canibal-blood-ſucking-perſecutors of the true profeſſors of Chriſts Goſpell in Queen *Maries* Time, that they made themſelves drunke with the blood of many of our great Grandfathers, and great Grandmothers, which yet cries to God for vengeance, either upon the Biſhops and Papiſts, who were the ſpoilers of it, or elſe upon the Land for omitting in a Parliamentary way the execution of it.

Thus you have ſeene what manner of creatures the Biſhops in King *Edward* the Sxiths time were: Now to declare what the Biſhops of Queene *Elizabeths* time of Ever-bleſſed Memory were too: I thought good to cauſe to be Reprinted an Epiſtle of many Reverend and

and learned Divines and Gentlemen of thoſe times, viz. Mr. *Vdall*, Mr. *Penry*, Mr. *Cartwright*, Mr *King*, Mr. *Prudler*, Mr. *Paine*, Mr. *Knightly*, Mr. *Wigſton*, and others, to the then Biſhops of England *verbatim* to a Coppy I have by me in Print, Printed long agoe, without adding or diminiſhing a word, wherein they are notably ſet out to the Life.

TO
THE SUPPOSED GOVERNOURS
Of the Church of ENGLAND, the *Archbiſhops, Lord Biſhops, Archdeacons, and the reſt of that order.*

MAny and moſt evident have our declarations been concerning the truth of that government which Chriſt hath preſcribed in his Word for the ruling of the Church, which we have manifeſted unto you, both by our Writings and ſpeeches, as occaſion hath been offered: Never hath any one of you taken in hand to ſay any thing againſt it, but it hath made his eyes to dazle as the cleareſt Sunſhine, whereby he hath been driven to Wander hither and thither, groping for evaſions, and yet could not eſcape, but hath fallen into infinite moſt monſtrous abſurdities, and blaſphemous aſſertions, (as by their writings yet extant may appeare) ſo forcible is the truth to amaze the gainſayers thereof, and ſo pregnant is falſhood to beget and bring forth thouſands of abſurdities, and every one worſe then other. And will you ſtill continue in your damnable, and moſt devilliſh courſe? Have you ſold your ſelves unto Satan, to fight for him untill you be damned in hell with him? Have you morgaged the ſalvation of your ſoules and bodies, for the preſent fruition of your pompe and pleaſure? is it becauſe you ſee not What you ſhould doe? It may be ſo, for many are ſo blinde, that they grope even at noon day: but

me thinkes it can hardly be ſo, unleſſe you be they that have eyes and ſee not, for the cauſe hath been (by the bleſſing of God) ſo managed, that many Ploughmen, Artificers, and children doe ſee it, and know it, and are able by the Word of God to iuſtifie it, and condemne you to be aduerſaries vnto the Goſpell in reſiſting it. But you thinke that gouernment not ſo needfull, and your fault but ſmall (if it be any) in continuing your courſe begun. The neceſſity of the thing is many ways apparent, both in that it hath ſo plentifull warrant from Gods owne Word, (as the courſe of this booke doth euidently declare) and alſo in that the Goſpell can take no roote, nor haue any free paſſage for want of it: And the greatneſſe of your fault appeareth by this, that in ſo doing you are the cauſe of all the Ignorance, Atheiſme, Schiſmes, Treaſons, Popery and vngodlineſſe that is to be found in this Land, which we challenge to proue to your faces, if we may indifferently be heard, and whereof in the meane while we will giue you a taſte: For the firſt it is cleare, that you are the cauſers of that damnable ignorance, wherein the people are ſo generally wrapped, for that you haue from time to time ſtopped the ſtreames of knowledge in thoſe places where the Lord in mercy beſtowed the ſame, and inſtead of able and painfull Miniſters, haue peſtered the Church, either with preſumptuous proud perſons, that are eſteemed learned, and take no paines to bring the people vnto the knowledge of Ieſus Chriſt, or (which is the greateſt number) ſuch ignorant aſſes, and filthy ſwine, as are not worthy to liue in a well ordered Common-wealth: And that you are the cauſe of all Atheiſme, it is plaine, for one may (as indeed many doe) profeſſe it, and you ſay nothing to him for it. If the moſt filthy liuer will fawne vpon you, and bribe your ſeruants, you will not only fauour him, but aſſiſt him againſt any godly Miniſter or other: but if any that feare God, refuſe to come vnder the leaſt of your Popiſh ceremonies, he ſhall be moleſted, till his purſe be empty, or elſe by your traiterous dealing haue made ſhipwracke of a good conſcience. And are not you the cauſe of all Schiſmes, that make a hotch-potch of true Religion

ligion and Popery, and ſo give ſome an occaſion to fall into this courſe, and others into that? And it is as cleare, that you are ſo far the cauſe of all Treaſons, as without you they had not been: For if every Church had had her government according to Chriſts inſtitution, our young Gentlemen, and Students had not been (for want of teaching and carefull overſight) made a prey unto the ſeducers, and conſequently to thoſe practiſes which have brought the bodies of ſo many unto Tiburne, and their ſoules into hell: And who but you be the cauſe of Popery, whileſt you uſe them ſo well, let them doe what they liſt, yea, and keep them in office and authority under you, yea, (which more is) give them ſuch offices as none that is not Popiſh can execute: I ſpeake not of the ignorance which by your meanes raigneth every where, which (as they confeſſe) is the mother of their devotion, and you are the wretched fathers of that filthy mother, whereby you muſt needs be grandfathers (at the leaſt) to all kinde of Popery. And who can (without bluſhing) deny you to be the cauſe of all ungodlineſſe, ſeeing your government is that which giveth leave to a man to be any thing, ſaving a ſound Chriſtian. For certainly it is more free in theſe dayes, to be a Papiſt, Anabaptiſt, of the Family of love, yea, any moſt wicked one whatſoever, then that which we ſhould be, and I could live theſe twenty yeares any ſuch in England (yea, in a Biſhops houſe it may be) and never be much moleſted for it: ſo true is that which you are charged with, in a Dialogue lately come forth againſt you, and ſince burned by you, that you care for nothing but the maintenance of your dignities, be it to the damnation of your owne ſoules, and infinite millions more: Enter therefore now at the laſt into the ſerious conſideration of theſe things: remember that one day you muſt be preſented before the Tribunal ſeat of Ieſus Chriſt, to be arraigned for all the ſoules that have gone to hell (ſeeing you will needs be the rulers of the Church) ſince the Goſpel firſt appeared in this Land, them ſhall you not be excuſed with this, the Queene and Councell will have it ſo: nor with that, our State cannot beare it. For it ſhall be ſaid unto you, Why doe

Omnia cum liceant, non licet eſſe bonum.

you

you not informe them better of my Will, Why taught you them not to Worſhip with trembling and feare, and to kiſſe the Son leſt he be angry? Why did you not tell them, that all States muſt be ruled by my Word, and not my Word by them and their policies? When theſe things ſhall be laid to your charge, your conſciences ſhall anſwer, that if you had done ſo, you ſhould have loſt your dignities, Which you loved and ſought for eſpecially: Then ſhall you Wiſh that the Mountaines Would fall upon you, and the hills cover you from the preſence of the Lamb, and from the preſence of him that ſitteth upon the Throne. And I am perſwaded that you are in league With hell, and have made a covenant With death: yea, you doe perſwade your ſelves that there is no God, neither ſhall there be any ſuch day of account: or it were impoſſible that you ſhould give your eyes any ſleep, or take any reſt in your beds, untill you had unto the Lord by repentance, and the Church by confeſſion, unburdened your ſoules of theſe helliſh wayes wherein you have ſo long walked. Repent, repent, be not aſhamed to amend, though others have found you out the way, iudge your ſelves While you have time, leſt you be made firebrands of hell beyond all time. Let our challenges that we have made in the name of the Lord be hearkened unto: Let us be diſputed With before indifferent Iudges, let the holy word of God be the touch-ſtone to trie our diſputations by, and then ſhall it eaſily appear who hath the Lord on his ſide, and who not. The truth will prevaile in ſpite of your teeth, and all other adverſaries unto it, (for God diſdaineth to be croſſed by duſt and aſhes.) Therefore be not obſtinate ſo long, as untill you be found fighters With God, but prevent his Wrath, leſt it breake forth againſt you like fire that none can quench, becauſe of the wickedneſſe of your inventions. Venture your Biſhoprickes upon a diſputation, and We Will venture our lives, take the challenge if you dare: if the truth be on your ſide, you may hereby be reſtored to your dignities, and be no more troubled by us: but if the truth be againſt you, what ſhall it profit you to Win the whole World, and afterwards loſe your Owne ſoules. If you refuſe ſtill our offer

offer, then muſt you needs be guilty either of this, that you know your cauſe will not abide the tryall, or of this, that you will take no paines to confute us that keep ſuch a ſtir in the Church: doe not thinke that becauſe you have humane authority on your ſide, therefore you are ſafe, for he whoſe authority is on our ſide, is the greateſt, to whoſe voice all the devils in hell ſhall ſtoope, much more the ſilly arme of ſinfull fleſh. We have ſought to advance this cauſe of God by humble ſuit to the Parliament, by ſupplication to your Convocation houſe, by writing in defence of it, and by challenging to diſpute for it, ſeeing none of theſe meanes uſed by us have prevailed: If it come in by that meanes, which will make all your hearts to ake, blame your ſelves, for it muſt prevaile, maugre the malice of all that ſtand againſt it, or ſuch a indgement muſt overtake this Land as ſhall cauſe the eares that heare thereof to tingle, and make us be a by-word to all that paſſe by us. The Lord open your eyes, that you may ſee the confuſions whereof you are the cauſe, and give you true repentance, or confound you in all your purpoſes that be againſt him and the regiment of his Son Ieſus Chriſt. The ſame Lord for the love he beareth to his poore people, open the eyes of her Maieſtie, and the honourable Councellors; that they may ſee your godleſſe practiſes, and in pitty to Gods people, rid us from you, and turne away his indgements, which the reiecting of his holy yoke hath deſerved, not puniſhing them that mourne for the deſolation of Sion, with thoſe that ſpoile and make havocke of the Lords Inheritance, Amen.

The end of the Epiſtle.

I ſhall here adde ſome inſtances not mentioned in the former Epiſtle.

AT the beginning of Queen *Elizabeths* raigne the better halfe of the Proteſtant Biſhops were thoſe that but a little before had been Popiſh Prelates in Queen *Maries* time : it ſeemes they were very indifferent men for their Religion.

Biſhop *Bancraft* licenced ſome Popiſh bookes, in one of which it is maintained, that it was in the Popes power as a gift appropriate to Saint *Peters* Chaire, to depoſe the Kings of England.

They made a great many ignorant, and lewd unpreaching, and ſome almoſt, or altogether unread Prieſts, or Sir *Iohns*. And the Biſhop of London made the Porter of his Gate, when he was olde and blinde, and ſo unſerviceable, the Miniſter of Paddington.

The Biſhop of Saint *Davids* had two Wives living at once.

Many of them were common ſwearers, and one of them in print pleaded for the lawfulneſſe of ſwearing by his *Faith*, from Chriſts words *Verily, verily I ſay unto you*, which were ſaid he, as much as *By my faith, by my faith I ſay unto you.*

They made an Idoll of the Common-prayer booke, for the Biſhop of Wincheſter in a Sermon at Saint *Mary Overies* blaſphemouſly ſaid, that a man might as well find fault with the Bible, as the Common-prayer booke.

The ſame Biſhop alſo in the 49. page of his Booke againſt *Martin-Marprelate*, ſaid, that the Creed of the Apoſtles, *Athanaſius*, and the Nicene contained in them many palpable lies.

They

They silenced some hundreds of learned and godly preachers of Christs Gospell, outing them of their livings and livelihoods, to their undoing.

So much of Queen Elizabeths *Bishops.*

THe Bishops are much more now the cause of all those forementioned evils of Ignorance, Atheisme, Schismes, Treasons, Popery, and ungodlinesse in the Land: Yea more, they have been the cause of all these late commotions between England and Scotland, as all men know by their labouring to bring in Popery, witnesse the horrible superstition and Idolatry of our Bishops in their setting up Altars and Images, and bowing to them, their practise of Will-worship, and endeavouring that the like Superstition and Idolatry might be practised all the three Lands over, most cruelly persecuting all that should oppose them: Witnesse Master *Smart*, Master *Burton*, Doctor *Bastwicke*, and Master *Prinne*, with many hundreds more. Yea, travellers doe say that the Pope, and the Popish rabble in Rome are not so superstitious as they: and they are the men that have thereby caused the State to be so much impoverished as it is, emptying the Kings Treasury, [That he hath many times wanted money to uphold his Majesties honour, and the honour of the Nation, whereas otherwise he would have been the greatest monyed Prince in the Christian world] causing those unjust taxations of Ship-money, (to the undoing of many) and the necessitated expence of all the late Subsidies, and the Pole-money, to the great weakning and impoverishing of the Common-wealth: Oh the Millions of money that they have caused to be drawn out of this State within this three yeares: Nay farther, it

will be maintained that the Hierarchy of Bishops have been the cause of all that precious Christian blood that hath been spilt in Christendome for this many yeares, and of the spoiling of that which runs downe the Channels of Germany at this time, so that they have made godly Master *Tindall* a Martyrs words true: Woe saith he is the Realme where they are of the Councell, as profitable are they to the Realme with their Councell, as the Wolves unto the Sheep, or the Foxes unto the Geese: *Obed: of the Chri: man*, pag. 116. 132.

Oh England, England, cast out the accursed thing which else will certainly worke thy ruine. O our Royall King CHARLES, doe this one thing for God, purge his House of this rabble of Officers which are none of his, that labour all they can to keep the doore shut upon Christ, and good men, so shalt thou bring a blessing upon thee and thy posterity to the worlds end. And O yee Worthies of Israel, be strong and couragious in this work of the Lord, and all the inhabitants of the Land, put to your helping hand, Ministers, preach them downe, all true Christians, good Protestants, pray them downe: And let God arise, and let his enemies be scattered, let them be as chaffe before the winde, and as waxe before the fire, that they may melt at the presence of the Lord: *Amen, Amen.*

Certaine queſtions reſolved.

Queſt. THen Sir it ſeemes you would have us bee without Church-government, and then wee ſhall have nothing but Sects and Diviſions.

Anſw. To be againſt the preſent government of Biſhops, is not to be againſt Church-government, but againſt Church-ruining, and ſpoiling, and againſt that which is the only let and hinderance of good Government.

2. Where the falſe government of Biſhops hath been, there hath been Sects and Diviſions in all Ages, but not ſo in any other Church where there are no ſuch Biſhops.

Queſt. But the name and office of a Biſhop are ſet forth in the New Teſtament, as good things.

Anſw. It is not the name that is oppoſed (for every good Paſtor of a Congregation is a good Biſhop) but it is that evill preſent government of Dioceſan Biſhops which God never ordained, and yet is masked under that honourable name of Biſhop, like unto a Wolfe in Sheepes clothing, which we are admoniſhed by our Saviour to take heed of.

Queſt. What government would you have?

Anſw. I wiſh, and continually pray to God to move his ſacred Majeſty, and the honourable Parliament to labour to finde out and eſtabliſh the government of Jeſus

Christ, even that government which shall be most consonant to the Scripture, that so our Israel may be blessed with the glorious presence of Christ, and freed from all those Sects, Divisions, and distempers which this Land hath been tormented with.

***

FINIS.

MARKE 9. 34, 35.

But they held their peace: for by the way they had diſputed among themſelves, Who ſhould be the greateſt.

And he ſate downe, and called the twelve, and ſaith unto them, if any man deſire to be firſt, the ſame ſhall be laſt of all, and ſervant of all.

MAT. 20. 25, 26, 27.

But Ieſus called them unto him, and ſaid, Ye know that the Princes of the Gentiles exerciſe dominion over them, and they that are great, exerciſe authority upon them.

But it ſhall not be ſo among you, but Whoſoever will bee great among you, let him be your Miniſter.

And Whoſoever will be chiefe among you, let him be your ſervant.

1 PET. 5. 3.

Neither as being Lords over Gods heritage, but being enſamples to the flocke.

The 3. Epiſtle of S. John, ver. 9, 10.

I Wrote unto the Church, but Diotrephes, who loveth to have the preheminence among them, receiveth us not.

Wherefore if I come, I will remember his deeds which hee doth, prating againſt us with malitious words, and not content therewith, neither doth he himſelfe receive the brethren, and forbiddeth them that would, and caſteth them out of the Church.

BRITISH MUSEUM

24

PAX VOBIS
OR
A CHARME FOR
tumultuous Spirits.

Being an earneſt and Chriſtian advice unto the people of *London*, to forbeare their diſorderly meetings at *Weſtminſter*, leaſt they prove to the diſturbance of the great buſineſſe in hand, preſſed by divers waighty and conſiderable reaſons offered to their ſerious thoughts.

Together with a motion for the ſpeedy reliefe of the poore diſtreſſed Proteſtants in *Ireland*: and for a publik faſt that we may all joyne in harty ſupplications to God for them.

By THOMAS WARMSTRY Miniſter of Gods Word.

Study to be quiet, and to doe your owne buſineſſe. 1 Theſſ. 4. 11.

LONDON,
Printed for *George Thompſon*.
1641.

PAX VOBIS

OR

A CHARM FOR

BRITISH
MUSEUM

By Thomas Wanseys Minister
of Gods Word.

LONDON.

PAX VOBIS,

OR

A Charme for tumultuous Spirits.

Being an earneſt and Chriſtian advice unto the people of *London*, to forbeare their diſorderly meetings at *Weſtminſter*.

GReat workes if they end happily, are great Bleſſings for the moſt part, if unhappily they diſolve into great Curſes or miſchieſes. If they goe up orderly, and ſtand firmely, they may yeeld ſhelter and ſupportance unto many. If they faile or miſcarry, they doe not onely breake themſelves to peeces with their weight, but doe alſo cruſh and grind thoſe, that are under the ruine, who expecting a ſhelter, meete with a confuſion.

The worke which is now in hand in the Parliament I may truely ſay it is a great worke, and that in various and diverſe reſpects: great it is, if wee conſider the body that ſways it, the very poize whereof

muſt needes be active, and can hardly leave any light impreſſions. The very name and ſound of a Parliament gives gravity and weight unto the aire, me thinks that carries it, and hath a kind of reſt and ſollid ſtay upon the eare more then other voyces that are uſually of a fluid and waſting condition, and whoſe very conſtitution is a conſumption: And if the name bee ſo ponderous, what is the body it ſelfe thinke you? The leaſt graines in the compoſition whereof, outwaigh whole pounds in other Corporations. Great it is in reſpect of the ſubject they have to worke upon, being the vaſt and large Fabricke of more then one ſtate and Church. Great it is in regard of their ſcope and aime, which extends it ſelfe through the whole Horizon, both of pollicie and religion, and hath in its view and proſpect, all that concernes either the Temporall or ſpirituall good of many Millions & Myriads of people, who muſt either ſtand or fall by the ſucceſſe or miſcariage of their actions. And great it is too in Conſideration of thoſe many and great difficulties they are to encounter in the procuring of that good iſſue they aime at.

So that there is indeede a great accumulation of greatneſſe in that buſineſſe which is now in hand, and is likely to give over and conclude either in exceeding happineſſe, or exceſſive miſery, eſpecially as the caſe now ſtands with us, wee can hardly find roome for any meane expectation.

And therfore it muſt needes very highly concerne us all to deſire, and endavour in what wee may, that it may proceede orderly and ſucceede proſperouſly, and to remove all ſhelfes and rockes of impediments which this royall veſſell or navie may ſplit upon unto our generall ſhipwracke. This

This desire I hope is setled in all that are not of a meere Diabolicall spirit, but the effects thereof are various, and unlike, and not alwayes answerable unto the united intentions, but to the variety of mens judgements, and fancies, in the designation of those meanes which they diversly conceive to be most apt, and proper for the compassing of those generall aymes wherein all perhaps agree: The errours whereof are alwayes diffusive of themselves into those designes or motions which proceed from them; and indeed amongst so many and various apprehensions, and advices, that have shewed themselves busie in the carriage of the worke, I cannot but conclude some to be mistaken, since I finde them lying so farre asunder from one another, that they cannot move in any direct lines unto the same center or purpose.

There are (if I misjudge not) but foure generall mistakes which doe alwayes (though not alwayes equally) share and divide betwixt them the misconduct of all enterprises.

The first and most malignant is the errour in the end, when the worke is guided to a wrong purpose, when the very goale or marke it self is mistaken: which whersoever it is found, doth usually pervert the whole course of the action, so that it becomes entirely wild and savage: Such kind of wandrings being like unto the errours, and failings of the first concoction in the body, which are observed (I take it) by Phisitions to be incorrigble by any after worke that nature can performe. Since the proposall of the right end is the great Scale, or standard where by all the parts and conducts of the businesse must be measured and waighted, and he that measures with a

muſt needes be activr, and can hardly leave any light impreſſions. The very name and ſound of a Parliament gives gravity and weight unto the aire, me thinks that carries it, and hath a kind of reſt and ſollid ſtay upon the eare more then other voyces that are uſually of a fluid and waſting condition, and whoſe very conſtitution is a conſumption: And if the name bee ſo ponderous, what is the body it ſelfe thinke you? The leaſt graines in the compoſition whereof, outwaigh whole pounds in other Corporations. Great it is in reſpect of the ſubject they have to worke upon, being the vaſt and large Fabricke of more then one ſtate and Church. Great it is in regard of their ſcope and aime, which extends it ſelfe through the whole Horizon, both of pollicie and religion, and hath in its view and proſpect, all that concernes either the Temporall or ſpirituall good of many Millions & Myriads of people, who muſt either ſtand or fall by the ſucceſſe or miſcariage of their actions. And great it is too in Conſideration of thoſe many and great difficulties they are to encounter in the procuring of that good iſſue they aime at.

So that there is indeede a great accumulation of greatneſſe in that buſineſſe which is now in hand, and is likely to give over and conclude either in exceeding happineſſe, or exceſſive miſery, eſpecially as the caſe now ſtands with us, wee can hardly find roome for any meane expectation.

And therfore it muſt needes very highly concerne us all to deſire, and endavour in what wee may, that it may proceede orderly and ſucceede proſperouſly, and to remove all ſhelfes and rockes of impediments which this royall veſſell or navie may ſplit upon unto our generall ſhipwracke. This

This desire I hope is setled in all that are not of a meere Diabolicall spirit, but the effects thereof are various, and unlike, and not alwayes answerable unto the united intentions, but to the variety of mens judgements, and fancies, in the designation of those meanes which they diversly conceive to be most apt, and proper for the compassing of those generall aymes wherein all perhaps agree: The errours whereof are alwayes diffusive of themselves into those designes or motions which proceed from them; and indeed amongst so many and various apprehensions, and advices, that have shewed themselves busie in the carriage of the worke, I cannot but conclude some to be mistaken, since I finde them lying so farre asunder from one another, that they cannot move in any direct lines unto the same center or purpose.

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crooked rule, is not like to make straight worke, if the scales be not even, how shall a man know the waight of that, which is put into them.

The second generall Errour is the mischoice of the due way or meanes: when men set up the right marke before themselves, but for want of a good ayme doe not guide the shaft in the right line. They meane to sett up at a good Towne, but they doe not take the right way over to get thither. And this though it be not in all respects so cursed as the former, that having the allay of a good intention, yet if we may judge of thinges by the Event, as it may seeme more miserable since there is some good lost in a sort therein, which is not in the other, as is miscarriage of a pious intent, so it proves many times within few degrees, if not altogether as pernitious.

The third sort of Errours or failings whereby great and good designes are baned, is the want of due force or strength in the motion, when the enterprise languisheth and dyeth in the way for want of spirit to carry it through unto the Butt, and though the Arrow be well guided, yet it falls short of the marke, and so falleth short of the victory and prize.

The fourth and last is the want of a right gage, or moderation, when there is too much force or impetuousnesse in the setting forward of the businesse, so that like a Charret that is driven too furiously, it is overturned with its owne speede. Or as a Bowle that is well weighed, and biast, but is at home before its time, and so over-runnes the Mistris: And the prevention of these foure errours is the work of the foure Cardinall virtues, Iustice, Prudence, Fortitude, and Temperance. Iustice gives us a true meaning, sets us

upon the right end, Prudence directs us to the choyce of the right meanes, Fortitude keepes us from languishing in the motion, Temperance from exceeding, or overturning it.

For the two former of these errors as concerneth the great worke in hand, I hope there needs bee no agues or shiverings in the States for them, or at least if there bee any ground for our feares therein, I hope God will be the Physitian: we have had I hope many good experiences both of the integrity and wisedome of the Parliament, that may keepe us from being overcarefull for preventing mistakes either in the end, or the meanes: Their uprightnesse I hope will fixe them steady upon the one, and their prudence guide them in the other: yet I wish they may remember too that they are men, and there are clowdes of corruption which may produce evill, or hinder good, even in the greatest concurrence of the the best and wisest mortalles, if God be not moderatour of their workes, and therefore even in this, our joynt dependance must be upon him. Since it is the generall valuation that our prayed natures have set upon us, and which the Spirit of God hath truely taken of us, and recorded in the holy writ, that the children of men are deceitfull upon the weights.

For the third, there is onely one thing, in which I could willingly presse for speed, if I might be heard, because every moments delay, may be paid for too dearely, with the losse of Christian blood, and that is in the designe for the releife of *Ireland*. It was the saying of the Poet, that *nulla res quam de morte hominis, cunctatio celerior est.*

But

But I may ſay as truely herewith a little alteration; *nulla unquam de morte hominis cunctatio parva eſt*; where the ſlownes of the proceedings leaveth mens lines unto the ſpoyle, There every little deferring is too much. Mee thinkes when that poore Church and Kingdome lyes a bleeding to death, and every minute may give advantage unto the fury of the adverſary, conſultation had not need too take up to much of the time, leaſt the opportunity of action, and application may be loſt in it. Too much caution is no part of wiſedome, where neceſſity is urgent for a ſpeedy redreſſe, and in this caſe wee had all need to be ſpeedy and earneſt in this matter, every one of us in our prayers and ſupplications unto God; when the fire of Gods wrath was broken out upon the *Iſraelites*, It was no time for *Aaron* to dally, he muſt goe in all haſt: See how *Moſes* poſts him forward *Numb.* 16. 46. *Take the cenſer and put fire therein of the Altar and put therein Incenſe, and goe quickly unto the congregation, and make an Attonement for them, for there is wrath gone out from the Lord.* One fire muſt quench another, the fire of the Altar, even of our devotion the fire of Gods wrath is judgement and affliction, and truely a ſpeedy devotion ſhould ſet us all upon an Active, and earneſt interceſſion to God for the deliverance of thoſe diſtreſſed people, from the rage and fury of their adverſaries. To the furtherance whereof if the King and Parliament would be pleaſed to enjoyne a publique Faſt amongſt us for that purpoſe, it might have a good ſavour in it of Chriſtian compaſſion, and might by Gods grace be a prevalent meanes to draw downe the ſhowers of his heavenly mercy, to quench the flames of that Tyranny, and inhumane cruelty in which our poore Brethren there, are ſchorched, and

conſumed

conſumed. But yet the haſt muſt not be onely in this, while *Moſes* prayeth, *Ioſhua* muſt fight too, there is great neede of a timely reliefe, even in outward ſuccours and ſupplyes, leaſt our idle devotion render our Prayers like unto that fruitleſſe Charity of which Saint *Iames* ſpeaketh, that dwelt onely in the tongue and had nothing of the hand, could ſay, depart in peace, be ye warmed and filled, but afforded nothing. I wiſh therefore God may put it into our hearts to ſecond our prayers with a voluntary contribution, which would be an exceptable ſacrifice to God.

And that the Parliament would thinke of a ſpeedy courſe to ſend them ſupplies. and truely I am glad you made this a part of your late Petition to the Parliament, and I hartily wiſh it may take with them ſo, that they may conſider of it in time, leaſt their blood cry againſt us for our ſlowneſſe in relieving, as well as againſt them for their fury in deſtroying. Our patience may perhaps be as offenſive to God, as the rage of the Adverſary. It is no time to ſtand diſcuſſing of niceties: to ſtand upon ceremonies and formalities, when a whole Church and Kingdome is under a deſperate diſeaſe; eſpecially when every delay makes the evill the more remedileſſe: In ſuch a caſe we ſhould deale as a Phyſitian adviſeth, (if my memory faile not) *In morbis Aſtralibus*, in Appoplexies and ſuch like importunate and ſudden diſtempers, not ſtand too much upon Election, and Compoſition, but apply that which is next at hand, ſo it bee proper for the diſeaſe. Oh take heede I beſeech you of the curſe of *Meroz*, and remember that ſaying of the wiſe man, *Prov.* 24. 11. 12. *If thou forbeare to deliver them, that are drawne unto death, and thoſe that are ready to bee ſlaine, if thou ſayeſt,*

Behold we know it not, doth not hee, that pondereth the heart consider it, and hee that keepeth thy soule, doth not hee know it? and shall not hee render to every man according to his worke? I confesse I would beg on my knees for speede here: a holy rashnesse in this case would be more tollerable then to be over wise in deliberation. But for other matters, I hope their softnesse is for safety. Since for ought I know, they may not onely admitt of a considerate proceeding, but receive it. And though the current of the businesse may bee something slower, then perhaps the too speedy expectations of some that doe not so well consider the greatnes of the body, which commonly moves more slowly, if not lesse securely, the weight of the burthen and the businesse that they have upon them, which may well forbid them to make use of their wings: or the great intricacy and perplexity, together with the many difficulties unto which it is exposed. Yet I hope in the end, they may beare that Motto, *Sat citò, Si sat benè*. And that it will appeare to have beene not delay, but deliberation: And to have proceeded not from any dulnesse in the body, or from any coldnesse or indefferency in the prosecution of those happie ends, which the present necessity of Church and State presents unto their wisedomes, but rather from a serious and watchfull care to bring accounts and opportunities together, and to avoyd precipitancy, and prevent the halfe vertue of repentance, which divides it selfe betweene Glory and Ignominie in the worke: yet it is my prayer, and therefore my hope, that this Procastination of theirs, if wee bee not too impatient, may prove like the contagion of *Fabius Maximus*, the delay of whose proceedings was the speed of his enterprize,

prize, and that it may *Restituere rem*, for so it is said of him by the *Romane* Orator, *unus homo nobis cunctando restituit rem.*

Non ponebat enim rumores ante salutem,
Ergo postque magisque viri nunc Gloria claret,

Give me leave to translate it thus:
One good man did to us restore
The Commonwealth, neere lost before
By wise delay, not taking care
Of every Rumour, he did heare
But in his heart preferring still
The peoples safty, not their will,
His name then glorious well may be
With us, and with posteritie.

And as it was with him, so I trust we shall all have good cause to translate this Elegy unto this great body If God please to compact thē so that they may be *Vnus homo*, as he was united, in their Iudgements and affections, and preferre not tumultuous rumours and motions before that which is good and healthfull to Church and State. I trust then the delay will be fully recompensed in the happie successe, and crowned conclusion, that it will appeare not to have beene a putting off of the businesse, but a prevention of Temerity, which some men oft times more worke to undoe, then they had to doe in the beginning, and Casts them backe by their speede more then the greatest softnesse of their motion could have done.

They that ride too far in a day, having a great Iourney to goe, come many times short of their Iournies end.

An aftergame is but the ſecond part of wiſedome, and proves many times full of difficulty and hazard, and therefore the ſafeſt way is, to take time and deliberation, when wee may have it, to play the fore game well, leaſt our negligent ſpeede leave us to remedileſſe errors, or at leaſt not corrigible without ſome diſcredit.

And truely the Stake is here ſo great, and every one of us ſo much a ſharer in it, as comprehending Religiõ, Peace, Honour and proſperity of the whole Church and State, that wee have all great reaſon to give them leave, whom we have truſted to play it for us, to thinke well upon their caſts, leaſt ſome overſight might end it too ſoone to all our undoing, and wee ſhould have occaſion to wiſh it were rather not yet begunne then ended. The perills are ſo many and great, that they had neede looke round about them every ſteppe, leaſt if the feet ſhould outrun the eyes, the haſt ſhould leave the ſpeede behind it, and like *Mephiboſheths* nurſe let the whole buſineſſe fall and lame it. The danger I conceive lies not in this then, but rather in our impatience, leaſt when wee think them too ſlow, wee ſhould enforce them to too much haſt in their progreſſe; and through a deſire that they ſhould goe on, hinder them from going right, and whilſt wee require ſatiſfaction for our importunity, we looſe the expected enjoyment of our felicity; which is the laſt errour, for prevention whereof, I am bold (my brethren) eſpecially to addreſſe my ſelfe unto you at this time, and to beſeech you in the name of God, and for the mercies of Chriſt Ieſus, that you would not by any unſeaſonable preſſures, or Tumultuous ſollicitations of the buſineſſe in hand, attempt the diſturbance of this happie

happie conjuncture, but that it may bee permitted to glide on ſmoothly and calmely and peaceably, as is moſt correſpondent unto thoſe peaceable ends, which they drive at, not intuirupting that great aſſembly, either by any uncivill or diſtempered concourſes, or by any rude or immodeſt clamours; and that for theſe reaſons, which Iſhall here preſent unto you, drawne firſt from the conſideration of the nature of the buſineſſe; ſecondly, from the different conſtitution of your ſelves and that great body, and of the different intent, that is betwixt you in the matter; Thirdly, from the great and generall concernement, not onely of your ſelves, but of the whole Church and Kingdome, That I ſay not of Chriſtendome and the whole world therein; Fourthly, from the great imputations, and intollerable prejudices that ſuch proceedings of yours may ſeem to lay upon the Parliament. Fiftly, from the great impediments and diſtractions that you may create unto the carriage of their deſignes.

And laſtly, from the great derogation that this may cauſe both in our owne and after times, from the validity of thoſe good Lawes, which they ſhall now make, and the too too ſemblable excuſes, that you may furniſh ill minded people withall, to a colourable underpriſing thereof, and a ſubſtraction of obedience from them.

1 The nature of the worke, which is a worke of of peace and righteouſnes, requires a peaceable and calme proceeding. for though wee haue found it true through Gods miraculous mercy ſometime, that union hath beene rayſed out of the aſhes that Tumult and diviſion have left; Yet ſuch peace is a rare

Phœnix and ſuch extraordinary reuolution are noe proper ſcales for us to meaſure our proceedings by. Rules and actions muſt bee collected from thoſe experiments, which are daily and frequent, not from wonders, and miracles, which are ſeldome ſeene. Surgeons thinke it not ſafe to ſtabb theire patients, becauſe one perhaps was ſo deliuered of an impoſtume. The prouidence of God, that overſwayeth all actions, can turne the deſigne of an enemy into the worke of a phiſition. And he that made all things of nothing, can make what hee pleaſeth of any thing, and bringe his owne moſt wiſe concluſions, out of the moſt contradictory premiſes. But yet thoſe rare and ſtupendious workes of his, are noe warrant for us to preſcribe to him ſtill to bring to paſſe ſuch ſtrang converſions.

Secondly; as it is a worke of righteouſnes, directed to the abolliſhing of thoſe errors and vices, which through the mallice of the Deuill and his inſtruments are of late crept into the Church; ſo it abhors tumults, and uiolence.

The fruit of righteouſnes is ſowne in peace of them, that make peace; ſaith the Spirit of righteouſnes and peace. And if wee ſurvay the proceedings of thoſe Miniſters and happy Inſtruments both of peace and righteouſneſſe, the Apoſtles and Deſciples of Chriſt Ieſus, which are good patternes for us to walke by, wee ſhall finde that though they had at leaſt as many difficulties to meete with, as the ſumme of all thoſe wee can obſerve or imagine can make up to lie againſt the buſineſſe in hand, yet they made uſe of noe tumultuous, or uiolent practiſes for the compaſſing of theire ends, no diſtempered or uncivill clamours,

clamours, no threatning demeanours, noe contemptuous carriage against Governours. Though they found them too untractable, and farre from admittance of that enterptize they entended. They encountred indeed with much violence, and sedition, many confluences, and erruptions of the people, they had to doe with, breaking out upon them like violent stormes, or the unrully surges of the enraged Ocean. All you may see in the Acts of the holy Apostles, but for themselves they raised none, but leading on the work with a Calme streame, and with a peaceable and unpassionate zeale prevailed so farre as to beate downe before them the unrully oppositions they found in their way. And make it appeare unto the wonder of the world, that God saveth not by sword or speare, but by a secret and almost unperceived operation, and that the soft and still voice wherein God was, was more powerfull then the most violent winds, Then the most teareing thunder, yea then the most enraged flames, that any humane fury could kindle or raise against them. Neither did they abstaine as some may perhaps object either for want of opposition, or through any defect of Christian zeale, or of a party to countenance a Tumult: Opposition they had enough to provoke them as is well knowne, and wee have already declared their zeale! Alas yours at the hotrest, if wee speake of pious zeale, is but a sparke unto their flame; you may and do (I doubt) exceed in intemperate heartes: But divine zeale, it is a benigne flame, ever accompanied with humility, and charity, that a Feaver, a disease, this a healthfull vigour of the Soule, and in this I dare be bold to say, they were as farre beyond the best of you, as the Sunne at noone beyond an *Ignis fatuus*,

suns, neither wanted they a party to have shewed themselves in the matter, with as much noise and violence if they had pleased, as you have done, If you consider either number or unity, as you may see if you look upon those great and miraculous increments, and numerous collonies, that transplanted themselves at once into the Church, even by about three thousands at a time, as you may read in the acts of the Apostles, for their number, and if you looke upon that one minde, and one heart which was in them, which could not but adde much sttength unto their multitude, so that their forbearance was not out of any such respects, but out of a carefull watchfulnesse, not to exceed the *Decorum* of a Christian moderation, and to doe Christs worke according to his owne rule and patterne, in whom the strength of the Lion of the tribe of *Iudah*, was joyned with the meeknesse, and patience of a Lambe, and the wisedome of the serpent, with the simplicity of the Dove. And surely beloved if we would walke in their stepps, it might be a good presumption of our attaining to the like ends, Since we (if our sinnes have not altered the case) have the same God, and patron, of the same power and mercy, to protect the same cause that they had. And if our offences have deprived us of him, it is not all the violence wee can use, nor the most impatient sollicitation we can set upon, that can purchase any blessing to the matter in hand. Therefore in this respect, my advice is unto you, and I hope I shall joyne with you, to turne your violence in that kind you wot of, to an holy violence upon God in your prayers, and instant sollicitations of the Throne of grace, that with united forces, and sanctifie importunities you would assault the

Allmighty

Almighty, for his mercy and compassion, *manus nostras fulta*, as *Tertullian* speaketh as an united party, and army of Christians in your holy assemblies; and this as hee speaketh would be *vis Deo grata*, a force very acceptable in deed unto the Lord, but for your Tumultuous assemblies, I know no such warrant to judge them pleasant unto him, since I see not any Commission you have from God unto that purpose; nor any good proportion that they beare unto that issue, which wee earnestly hope to be happy in.

Adde unto this, that it is a worke of Medicine, or healing, not of destruction, or dissolution, but so far onely as our present tumours and Corruptions make necessary unto that, the whole state is that great body to be Phisickt, and cured. The civill State or the Common-wealth in the outward, and pollitique consideration, is the outward part or Fabrique, the Church in the spirituall consideration, may well be taken for the inwards, or bowells, or if you will, the Soule of that body. For these two make up but one and the same, and differ no futher then the externall parts or members from the inward or spirituall part of one, and the same man. And as the outward parts are for the inwards, and the body for the soule, so the outward state of the Common-wealth, is for the Church or spirituall part; and as the cure and managing of the body, is to be directed principally to the good of the soule, so the affaires and carriages of the Civill state, to be directed principally to the preservation of the State spirituall, in a Christian Common wealth, which is the only living body of this kind, Heathen states being at the best but dead Carcases, void of all inward life as it were. And therefore these two must not be separated too farre,

but joyntly cared for, with a principall regard ever had unto the ſpirituall ends, ſince the greatneſſe or flouriſhing of the Common-wealth is onely ſo farre truely comfortable, and healthfull, as it tends to the promotion of Religion, and ſervice the of God, which is the healthfull conſtitution of the Church. And therefore thoſe Polititians, or Stateſmen that make Religion, and the Church but a meanes unto outward ends, they ſet the Cart before the Horſe, and are prepoſterous in their deſignes.

The union betwixt theſe two is like the union betweene the body and the ſoule, which is the very definition of life, the ſeparation, if totall, is death, and what ever tends thereto, leads unto a diſſolution. And therefore whoſoever divides theſe two too farre and makes them of too different a conſideration, goes about to divide the forme from the matter.

For as *Anima* is *tota in toto*, ſo I dare bee bould to ſay, the Church is extended, or at leaſt ſhould bee through all the members of a Chriſtian Common-wealth: ſo that even the ſtate is an Eccleſiaſticall body. Some concluſions will follow upon this, that might perhaps diſcover ſome Paralogiſmes in the ordinary diſcourſe of theſe times, but I purſue the buſineſſe I have in hand.

The diſtempers of the Church are like thoſe extremities and diſorders, which are in the faculties or paſſions of the ſoule. The ſores of the Common-wealth as the wounds of the body. And as in the humane or natutall, theſe two have a mutual, coaction or reaction; the diſtemper of the ſoule cauſing diſeaſes in the body and on the Contrary the diſeaſes of the body procuring inordinate affections in the ſoule. So here, the miſ-

carriages

carriages in the Church are the cauſes of the miſcarriage in the Common-wealth, and the diſtempers of the Common-wealth bring forth diſeaſes of the Church, And to ſpeake truely I doe more then doubt, that for the preſent wee are vnder a ſhrewd Complication of theſe two kinds of diſeaſes: therefore it is time to looke after the Phiſitian, and who is that? it will bee worth the knowing.

The *Archiatros* or principall Phiſition, in whoſe power and skill onely the cure lyeth, it is none but God alone, under him in the Miniſteriall worke; both Magiſtrates and Miniſters. Some of theſe are more for outward applications, and ſome for inward; of the former ſort there are the Magiſtrates, eſpecially the King, or as *Galen* (if my memory doth not faile mee) ſaith of a Phyſition, that *Medicus debet eſſe, tanquam Imperator*, ſo I may ſay on the contrary, that *Imperator debet eſſe tanquam medicus*, a King ought to be like a Phyſitian (under him) the ſubordinate Governours for ordinary and particular cures, of known and Common diſeaſes, the Miniſters they are for inward applications; The Parliament is that great Councell, or Colledge of ſtate Phyſitians, aſſembled under his Majeſty to conſider of publike and extraordinary evills, which are not ſo ſafely to be committed to the skill or faith of particular Men, and they are to conſider of all ſorts of diſtempers, whether inward or outward, in Church, or State, whether they be againſt our Temporall, or Spirituall good, and ſince both theſe workes are in their hands, and agents are to be fitted to their endes, I deſire it may be ſeriouſly waighed, whether they ſhould not Conſiſt of both Spirituall, and Civill members, that may be fitted both for the diſcove-

ry and remedy of both sorts of diseases.

And these are the great and extraordinary doctors of the Common-wealth and Church, of whom under God wee hope for the cure, that the body may againe receive vitall action, freely and without interception from the Soule, and the soule yeeld it franckly unto the body. The Medicines, that they are to apply, are wholsome and good Lawes, for *quod Medicamenta morbis id præstant jure negotiis*, saith the Civill Law.

So you see it is a worke of medicine or healing, and in this respect as it requireth in them skill, faithfulnes, courage, freedome from passion. So it concerneth you to demeane your selves quietly, whether you reckon your selves to be patients, as I confesse I doe, or whether as assistants, or standers by. If patients the very title teacheth you not to be impatient.

If assistants, or standers by, you must not trouble or interpose in the worke, if you can say any thing, that may give light unto the Physitian, for the more cleare discovery of the disease, doe it in the name of God modestly, and peaceably; but doe not prescribe to the Phisitians for the Medicine, least if you will needs be pleased, wee that I say not you, be not perfectly cured; that Physitian, that will yeeld to administer every thing, that either the patient longs for, or the standers by can talke of, shall try many experiments, but heale few diseases.

And give mee leave here to advise you, that you be not too earnest for Empiricall receipts, that have had some successe in other Bodies, the various customes, or age, or temper of this, and the necessities of those may much alter the case, and perhaps though the bodies be like, the diseases are not the same, perhaps the same

ingredients here in this Climate may have another kind of vertue, either in nature or degree then they have in other; as it is observed of Physicall simples. I pray you leave the Physitians to their owne worke, and doe not disturbe them with clamorous exactions.

They are not mett as Cooks in a Kitchin, to please your pallats, but as Physitians in *Conclavi medicinali*, to displease your diseases, and to heale your body.

Let them alone then, and trouble them no longer (with I pray you administer this, or that) but leave it to their skill and care: and to the blessing of God, and take heed especially you prescribe not to him.

Lastly, it is a worke of reparation of the house or Spirituall Temple of God: and therefore as in the building of the Temple, there was no noyse of axe or hammer to be heard, but all things were to bee done without noyse or tumult, so here in this repaire of the Spirituall Temple all things are to bee done without tumult, or passion. God would not have his holy Arke carried upon Beasts, but by men, which mee thinkes may intimate thus much unto us, that he will have matters of the Church managed not by passions and unruly affections which is the beastly part in us, but by calme and quiet reason, which is the part which stiles us men.

At least it is not fit for you to trouble your selves and them in this kinde, because of your different constitution, and various interest you have in the businesse. That your Constitution is different from theirs. If you confesse not, the distance is so much the greater, you will not deny, I am confident, but there are many degrees of wisdome betwixt you. I will not say very neere, as much as is betweene the sensitive and the rationall.

rationall. It is well if you have enough to steere you right in your private and mechanicall affaires, which is your proper station, or calling, and you may doe well to consider, whether you doe well to neglect that busi-nesse God hath set you about, to meddle with that you have no calling unto. But they are Starres of a greater magnitude, and therefore may move in a high-er Spheare, and you may be content to receive their influences I hope, it is not in you all to challenge so much light unto your selves, as to judge of lawes be-ing made, much lesse to determine and set downe ma-gisterially unto them, what constitutions they are to frame.

And as your constitution is very divers, so your interest is not the same with theirs. Their calling and commission, unto which you amongst others have sub-scribed, engageth them to the well-doing of the worke so far, that they are answereable to the great God for all errours and mispri sions therein, and must goe a-way either with the glory, or the shame of it. Your in-terest is to receive the benefit together with them of their happy designes, to reape the harvest of that good seed, which they shall sow, to gather the fruit of those wholsome plants, which they shall plant in the garden of the Common-wealth, which I wish may prove un-to every one of us, as the Garden, or paradise of God, yeilding forth unto you, that mortall fruit of the tree of life, and of knowledge, free both from the curse of the one, or the flaming sword of the other, to the ter-nall comfort of all your soules. If this move you not to give over your unquiet motions, give me leave to mind you of the generall concernement, I might say of all Christendome, and the world, for I hope this

may

may prove in the event, and diffusive good of their determinations to have beene an Oecumenicall Parliament, that may open fountaines of truth, and peace together with holinesse, unto the whole universe, to water, and make fruitfull all the Barren and thirsty places of the world, that like the Sun or Starrs in the Firmament, they may disperse the glorious beames of their light into the darkest corners of the Earth. But I need not fetch my rise so farre, the generall contentment of the whole state, and Church of *England*, if you consider it, as you may and ought to doe, will yeild you reasonable motives enough to sit down, and not to take upon you to be moderatours, and beare the sway according to your humours in those affaires, which concerne them all, unlesse you could shew any warrant from the whole, whereby they have designed you to become their sollicitours.

I confesse you are a great and a principall part, but yet you are not the whole body. There are many millions more, that must either bee happy, or unhappy in the successe of this Parliament, then are within the walles, or subburbes of this City, whereof you are thought to bee no greater a parte, then you make shew off, and you cannot assure mee nor yourselues, that those things that you so earnestly looke for, will bee satisfactory to all the rest. They have not committed their cause to your vote, but to the Parliament, whom they have made their Vicars and proxies for the managing of this great worke. And as they gave them this power freely, so they may justly looke that it may bee freely exercised by them, unto whom they have so committed it, and may well take any force in the least appearance that is offered upon them

to

to bee a limitation of their owne freedome. will not this brotherly regard prevaile with you? I trust at least you are tender of the Parliament, your professions averre it, let your performances confirme it. Consider therefore in the fourth place, the great imputations that these proceedings of yours may seeme to lay upon them. The Galls of the spurrs are usually abated for, in the price and vallue of the horse The vse of the whip, or the voyce of the rider is in a sort the reproach of the Palfrey. Frequent Admonitions have their secret Accusations in them, and therfore men take it for a disgrace to bee invited too often to their duties: Especially if there be the least shew of violence or force in it, it doth not only tax either the wisdome or the will of the power of the Agents, which are attended with Ignominy, but it doth also rob vertue of the praise by taking away the glory that is in the freedome of her Performances, and discouragethe the work by making it seeme slavish.

You are wise enough to make the application, and I have busines enough to dot to forbeare it, or if you will have it, make it your selves, by giving your selves the answere vnto these few Questions.

Doe you thinke the Parliament wise enough to discerne and discover what is fit to bee done, and to Lay hold vpon the fitte opportunities, which belong unto every motion to bee sett forward?

Doe you conceive they are honest enough in their wills, to make a fitt and a seasonable pursuit of those good ends which they have before them.

Doe you think them furnisht with abilities answerable to the worke in hand, and to bring the meanes & the issue togethert

Doe

Doe you know where to mend them in all or any of these? I am sure I doe not, and I thinke not you; why then may they not be trusted with the worke, why cannot they bee left alone? why doe not you Conceive it better for you to follow your trade & callings which is the busines which God hath sent you about, then to trouble your selues & others in your vnnecessary meetings at westminster? I say noe more in this point, But I pray you bee tender of the Credit of the Parliament

Or if not yet in the fifth place, Let mee advise you bee tender of the successe it self; the Proverb is I confesse, that many hands make light worke, but it is not allwayes verified in the better sense, sometimes the excesse of agents takes not soe much from the burthen & toyle, as from the waight and the substance of it.

A busines may be halfe lost if wee take not heed in a confused Crowd, especilly where the skill is not multiplied with the numbers. Too much handling doth vse to soyle the Artifice, and over much medling may as well disturbe the order and frame, as put forward the Course of the motion, and if it move not in order and frame, the swifter it goes on, the sooner it may be shaken to peeces, and bury our hopes together in its ruine.

Take heed I beseech you, the Fabrique in hand is a peece of great Curiosity, and depends much upon the right disposure of the parts; And therefore not fit for the touch of every rash and unskilfull hand; vntill it be wholly made up and perfected, and then I hope it will be so compacted together, that you may safely both waight it, and enjoy it, and will have no need of any mending by your hands. Till then your wisest course will be to hand a loose on, and take what com-

sort you can in the view of it at distance, but give not your judgement till you see it finished; Hee that should stand by a Painter, and should see him drawing the first and second Lineaments of that peece which he meanes to perfect hereafter, and judge of the worke before it be halfe done, would detract much from the Painters skill, and not adde much unto his owne judgement. Suspend your censure then, till the workmen give over, and bee not too busie in touching, and handling it before the coullours be quit dry, least you moyle your selves and deface the peece, and so lay your owne errours upon the Artificers.

Sixtly, if all this cannot turne the scales, give mee leave in the sixt and last place to present unto you one weighty and serious consideration, and to desire you to be seriously cautelous, that you doe not enervate, what you entend to promote. I know it is your desire that the healthfull and glorious designe in hand, may not onely bee perfected and finished, but that it may bee fixed, and setled upon so strong a Basis and foundation that it may not be shaken down againe by any stormes or tempests whatsoever, that the Devill or any instruments of his can raise against it. That those good lawes which shall bee now enacted, may bee as a chaine of gold for glory, and excellency, so that they may be strong and durteable as yron, able to bind, and keepe in their due order and limits all the most extravagant members of this state.

Now the great Buttresse or Foundation upon which the Lawes of England stand (If I be not mistaken) is upon the free consent of the King and subject, in the composing and forming of them. And that is indeed the strongest mettall to make a chaine of, to bind men withall

withall, that any humane Lawgiver can make choise of, since it is that suits best with the nature of man, which is commonly amourous of Libertie, and is apt to take all things with the left hand that savour of abridgement or imposition: And doth also prevent them most of all excuses or quarrells against the lawes, for since it doth in a sort make them all (for the considerable part in policy) as well parties and agents in the making of the yoke, as passive in the bearing of it, we are so much the more deprived of all plea and exception against it, untill it bee taken off, or abrogated by the like power and upon the same termes.

It is our generall inclination, that we had rather be taken to yeeld, than to be overcome, for though they both take up at one Inne many times, yet the former is thought to bee the fairer way: whatsoever our owne wills have not a hand in the passing, wee usually account our selves eyther rob'd or cheated of; But that which is given away, is thought as good very neere as a possession, and a voluntary bondage better then a forced freedome, (if I may so speake) yea wee take our selves to bee all a kind of Kings, as long as wee under a voluntary subjection. And indeede such kind of Lawes are of a larger jurisdiction than others that put themselves on with force & violence, and are received with reluctancy of the people, since they lay hold upon the whole man in a sort, and engage the will it selfe, which is most intollerant of captivity and the most unsatisfiable objectour against such kind of obligations; And as their extent is more Large, so their force more strong too, since to the reason of the law and power of the Lawgiver, they carry also the consent of the subject, which three makes up that three fold cord which

is not easily broken, whereby Laws are bound up into a solid body, and secured from the shocke of retractorines or opposition.

The reason or wisedom of the Law is I confesse, the most reasonable engagement, and the necessity of any other I conceive to be the fruit of corruption, but wee must bee considered and provided for as weeare, and that is (I doubt) for the most part consisting more of will then Iudgement: So few there are amongst us I feare, that have understanding enough to bee convinced, and therefore as the case stands for the generall, hee doth too litle for the inforcement of a rule, that makes it bright and cleare, For the eye of the soule, unlesse he add some spring or motion to sway the moving part, which is the will which proues of two sullen a temper many times to embrace that light which is offered though it be never so cleare, and good. There is a *medea* in us which bewitcheth us to a *video meliora proboque, deteriora sequor*. So that there must be strength in a Law, as well as light and reason, to sway the will, as well as to convince the judgement.

And the will or motive part of man shewes it selfe in two things, in inclination, and action. The power of the Lawgiver may doe something upon the Latter to restraine or agritate our performances, but it hath little to do with the former, the inclination, & if that bee not subdued in some reasonable sort the obedience in action will be neither constant nor sincere, but accompanied with murmurrs and complaints, with Evasions and imputations both upon the Law and Lawgivers, as tyrannicall and oppressive; But where the consent of those that are to be subject goes along with the rest, and hath a competent share in the making of Lawes,

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there the Iudgement and outward actions are bound up together with the inclination, and the yoke is made in a sort lovely & easie, being linked as it were with the consent of the subjects, which keepes it from galling, and them from weariesse and complaining. And therefore that government where that consent is wanting, must either have a weake or slavish people to deale with, or it may prove but wavering and of no long continuance, which maketh me believe that the government of *England* both in this and other respects, if it be kept within its moderate limits, is the best government in the world.

A maine thing therefore for the consolidating and establishing of Lawes is the free and generall consent of the people in making of them. And this consent is of two sorts, either personall or numerall, where in all have their particular and expresse votes, or by substitution and proxey, where the consents of the whole are made over unto some that are representers of all the rest who submit both their Iudgements and their wills unto them, which is most necessary in great & populous bodies, both for the avoiding of Tumult and mutiny, which is too ordinarily incident unto great meetings, and for the supply of that want of judgement which is in the many, which would hardly either direct them to the best, or admit of agreement in that which were tollerable.

And also for prevention of a dissolution of trading which must necessarily follow, if every particular member should leave his ordinary function, and calling, and betake himselfe to the making of Lawes; which would be also the dissolution of the Commonwealth, and were to destroy the body, for the cure of

the diſeaſes of it. And indeed it is but to yeild unto meere neceſſities, and impoſſiblities, (Tyrants that we muſt all live under) which forbid any faiſible orderly concurrence of ſo many into one Councell or conclaue. ſince no place would be either bigge enough to receive them, neither would their immenſity ſuffer them to draw neere enough together, to Communicate their Councels, and advices, but one part muſt needs be a ſtranger unto the other, Nor would their number or multitude admit of any fit courſe or time, for the computation or comparing of their votes: for theſe, and perhaps ſome other reaſons, which for the preſent I think not of, it is moſt neceſſary, & unavoidable, that the innumerable multitude of the Subjects of a Kingdome, ſhould by election of their Proxies, and reſpective attorneys be reduced into a competent and aſſemlable all company of thoſe, which are of the wiſer, and more excellent conſtitution, who are to act for all the reſt, and in their name, and power to give their voyces either with, or againſt thoſe conſtitutions, which are to be binding to the whole body. And here I conceive is the very reaſonable. and even naturall foundation of a Parliament, which is that excellent Quinteſſentiall Body, as I may ſo ſpeake, in whom the whole State or Common-wealth doth both judge, and conſent either to approve or diſapprove of thoſe thinges which ſhall be propoſed, The members whereof I conceive to bee of two ſorts, ſome ſetled and apointed in their particuler condirions, by the fundamentals lawes of this kingdome, which may ſeeme to bee a kinde of originall ſtate-election, others occaſionally choſen by the uotes of the people whoſe elective uoyces fortified by the

King

Kings writ or commission, designes them for their *legis-latiue*, and Parliamentary power. In this body there are vertually contained al the considerable members of the Common-wealth eyther in person, or by their ioynt and seuerali procuratours and atturnyes: And as their acts are in account the Acts of the whole State, so their freedom is in a manner the freedome of the whole, and any violence which may be derogatiue unto their free proceedings is equally operatiue as may seeme for the diffen forceing of their lawes, or at least to give a hint unto those that have a desire to exept against them, as if it had beene offered unto the great body of the Common-wealth it selfe, neyther skills it much, (I conceave) whether this violence (bee it in truth, or in appearance) proceed from an externall or forraigne power, or from an unauthenticall part of the same body, for the generall consent or freedom seemes abated, not onely when they are surprized and awed by forraigne forces or terrour, but when any part doth give a semblance of swaying and overpowering the rest, or to draw and exact from them that which is done by clamour or tumult, especially when that part have devested themselves of their power and uotes, by translating them upon that representative body. And such is the case with you and the Parliament. Therefore if you should but by the shew of terrour and violence (which your irregular concourse, and tumults may savour off) detract any thing but in appearance from their freedome in their agitation and conclusion of those businesses they have in hand: Take heede you doe not endanger an abatement of the estimate or value of those lawes which they shall make, and that you prepare not too much roome for

those

those that shall dislike them hereafter, to pretend that they were made in terrour and tumult, and rather by the clamour of a multitude, than by the votes and deliberate judgements of those to whom the King and kingdome had committed the worke, and so by your too much keenesse in urging and pressing upon the businesse, you take not off the edge and efficacy of their constitutions. Since those decrees that have too much of force in the making, prove many times to have too litle in the binding.

Let mee intreat you therefore my brethren as you love the peace of the Church, and desire the happy end may be attained, unto which the great Counsell of the kingdome is now directed, and that it may proue a solid and established worke, that you will weigh these reasons, with an impartiall minde, putting of all selfe-love and preiudice, and that you will now at length desist and sit downe, and expect with patience the desired successe, let it be your studdy to live uprightly and honestly in your trades and callings, and to keepe your selves within your limits, and to the conscionable exercise of your proper imployments, and not to intrude into that you understand not: If you will needs be active in reformation, let it bein the reformation of your selves. Call a Parliament in your owne hearts and assemble all the faculties of your soules in the court of your owne consciences, to discover and redresse those grievances that are there, which lye toward the ruine of that commonwealth, which will be the best way, that I know for you to take, to set forward the publike reformation, enact lawes in your owne hearts against your owne covetousnes, your oppressions, your deceitfull and unjust

iust dealings in your trades, against your unquiet and distempered affections, against your spiritu-all pride and factions inclinations, execute iudg-ment, upon those firebrands there, which are ever contriving a deuision and seperation be-tweene your God and you, and betweene you and one another, and adorne your selves with a meeke and quiet spirit, which in the sight of God is of great price, so shall you bee a great meanes to make God to diuert his iudgements from us, and to restore his fauorable countenance towards us againe, and to send his blessing upon the Parlia-ment and the whole State, to the driuing of those euills under which we labour, and to the procure-ment and establishment of that good which may bee to the setling of this tottering Church and State in that condition which shall bee best plea-sing unto him, & most comfortable unto his peo-ple, directing us both from superstition and pro-phaneness, guiding us both from Tyranny and Anarchy protecting us both from oppression and rebellion, freeing us both from heresie and Schil-me, that we may become a glorious Church unto himself, and a imitable example both of peace, truth & holines to the whole world. That foun-dation may be laid here of a great conversation of the whole world unto Christ, of the calling home of the Iews, of the conversion of all turkes & hea-thens, and all Antichristian and wicked heretics, to the abolishment of the Tyranny and usurpation of that man of sinne, the Romish whore, and to the wished more glorious reformation of the Protestant Churches, and all others in one, and the same fa-

ving and substantiall truth, however many of them may differ in outward formes of ceremonies. God of his mercy grant this unto us, and make you to desire nothing but what is conducing hereunto, and give your grace to persue it peaceably and christianly, yeelding to the necessity of so gradual and orderly proceeding, and not running out of one extreame into another, least the evills be rather changed than remedied. In such desires the Lord grant you gracious hearing, and answer you with a desired blessing, to the confusion of his enemies, and the promotion and establishment of the Gospel and Kingdome of Christ Jesus, and the same God blesse, guide, and protect the Kings Majestie, and the high and honorable assembly of Parliament, a proceeding free from all devision and passion with comptiame and correspondancy, that they may conclude in that not which your or I or any other fancy or desire, but in that which is agreeable to the will, and conducing to the glory of God, though never so contrary to your desires and to the reformation of all evills in the Church and state, and the setling of peace and truth among us, Amen.

But alas I doubt the prime fountaine of their distemper, is not in you altogether, I remember I have read a saying to this purpose: That *populus est tanquam mare, quod ex se quietum et tranquillum semper manet nullis flatibus agitatum nisi cum ab Æolis concitantur furijs.* That the people are like unto the sea, which of it selfe is quiet and calme, not tossed with waves and surges when it is troubled, and agitated with winds. There are therefore it

may

may be doubted some Anti-[illegible] among you, some wrily; and swelling spirits that are the *bustefrax*, and stirrers up of those tempestuous motions which are among you, I dare not accuse any; but who ever they be, it becomes me to tell them that I doubt it will be found a worke that will receive but an uncomfortable recompence from the God of peace, to kindle the fire of tumult and sedition in the Church; it vtith me with a breach from the Lord, for laying a rash hand upon the Arke, to keepe it from falling, when it was shaken, what a breach thinke you may they expect, that by their timorous attempts upon it, did as much as in them lyeth, shiver into peeces that holy arke of the Lords house, looke but upon the *Guerdon* of murmurers, and factionists in this world, in the fixteenth of the Booke of Numb. And it may light you to a shrewd guesse what reward they are like to have in the world to come, I am loath to suppect any, but give me leave to admonish all, *Et capuit qui capere potest*, and to put you in mind how disproportioned such wisedom is unto that wisedome which cometh from above, which the Apostle telleth you, not I, (and I hope he may yet passe for anthentical) that it is first pure then peaceable, Gentle, easie to be intreated, full of mercy, and good fruits without judging and without hypocrisie; and before at the thirteen verse of the same Chapter, *who is a wise man, and endued with knowledge among you, let him shew by a good conversation, his workes in meekenesse and wisedome*; And on the contrary. But

if yee have bitter envying, and strife in your hearts, reioyce not, neither be liers against the truth, this wisedome descendeth not from above, but is earthly, sensuall, diuelish. For where envy, and strife is, there is confusion and all manner of euill workes, namely if Saint *Iames* be Canonicall Scripture (as I hope that will be none of our new doubts) then this is not onely Doctrine, and if this be our rule or doctrine, the practise of some of you is but an hetrodox practise, the words are so cleare, they need no great commentary, you see heere the plaine characters of heavenly and diuelish wisedome set downe by the infallible and opposite properties in the name of God, examine your selues, and looke upon your selues in this glasse, and I am perswaded you will not be ashamed of your owne features, you will I hope be out of loue with such deformity of tumultuous proceedings. And O all ye godly

But especially my Brethren of the ministry, I beseech you by all those great bonds of obligation which you know is vpon you, *Christ* hath made you Ministers of peace, I charge you in the name of God be Ministers of peace, and as you professe the Gospell of (peace) so you would by all meanes abhorre such by doctrine & example, seek the instruction of the Magistrate in the feare of God. I beseech you all. Vaine glory stirreth vp with the desire of popularity, & puts out the spirit of meekenes & simplicity, let your tongues be tuned to the wisedome which is heauenly, pure, peaceable, gentle (as I may so speake) therefore and the rather of

Israel

Israel & not like the tongue of the wicked which is as swords and speares, to pierce and vulnerate the mystical body of Christ, and to make breaches in that building which he hath Cemented together with his owne most precious bloud: oh stifle I beseech you, that bitter proverbe, that it may be anathematized fro amongest vs that *omne malum a sacerdotique*. But alas why do I speake thus vnto you, I beseech you pardon me; I doe willingly acknowledge, the ministry of London to be the Glory of the Church of England, but yet I feare there may be some meteors, amongst those glorious stares, if there be, than this is theyrs. And I intreat them to consider of it with a meeke and a christian heart, and to waigh it well, whether that truth lasteth not longest and speedeth not best, that is brought in & fomented by a peaceable mind, & so I coumitt you al unto God, and to the power of his grace, beseeching his gloriours Majesty that he will give us al hearts to endeavor the making up of those miserable distractions that are amongst us, that mercy and truth may meete to together, and righteousnesse and peace may kisse each other: that he will be pleased to take pitty upon our poore distressed Churches, that they bee not consumed in the flames of their owne discords to the glory and rejoycing of the adversaries of the Lord, that once more we may serve him with united hearts, and that peace may be within our walles, and plentiousnesse within our palaces: none but thou only canst doe it O Lord, helpe us O Lord our God,

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for vaine is the helpe of man; And ſo the God of peace which brought againe from the dead the Lord Ieſus, the great ſhepehard of the ſheepe make you perfect, ſtrengthen and ſtabliſh you and us all, for ever and ever.

Amen.

FINIS.

NEW PREACHERS, NEVV

Greene, the Feltmaker, Spencer the Glover, Rubber, Quatermine the Brewers Clarke,

Some few others, that are mighty stickers in this new kinde of talking Trade, whom many ignorant Coxcombes call Preaching.

Whereunto is added the last Tumult in Fleetstreet, raised by the disorderly preachment, pratings, and prating of Mr. Bowes the Leather-seller, and Mr. Greene the Feltmaker, on Sunday last the 19. of Decemb.

An Epistle written by a private friend to *Iohn Greene*, a Hat-maker.

MAster *Greene*, you would be taken to be a man fearing God, and not onely so, but a teacher in Israel, yea I say more, a teacher of Teachers; for you thinke that God hath made you wiser then your Teachers, and therefore you take upon you not onely to reprove them for some things that you judge amisse, but also to instruct them how to preach the word, not the Law nor legall preparation for the receiving of Christ, that in your opinion is not Gods way. Now truly sir I thinke best that you let this question alone, till you (as those trade-men which Christ did call) bee sent to convert the Infidels; but it is like as you preach, so you thinke that all such as meet not in private Conventicles, as you doe, are Infidels, without Christ in the world, and therefore you thinke it as great folly for Ministers now to preach legall preparations to these English pagans, as for the Apostles to have preached it to the Grecian pagans. Master *Bid*, that when he tooke a text to preach on, that he meditated least he should fall upon some what that others had beene preaching on, and so printed, fearing if he should so doe, it would scandalize his Ministery. Doe not these things come from proud spirits, that he, and you a Hatmaker, and a Horse-keeper will take upon you to be Ambassadours of God, to teach your teachers, and take upon you to be Ministers of the Gospell in these dayes of light, in these times, when (thankes be to God) we may say, Great are the company of Preachers, yea and such Preachers that are able out of originall tongues to divide the word aright, who in learning and godlinesse of lives are not inferiour to the Ministers of any Churches in Europe, and you will reprove them and instruct them, and teach them how to preach.

O Mr. Greene for shame blush. I say again blush, and lay in

name God that chose them, hath called you. Your wisedome is great, and it is wittily said, that the tree is known by the fruit, and if you can doe the like workes as they did, wee will beleeve that you have the like calling as they had. Can you speake with strange tongues, and worke miracles? When our Lord chose mechanicks to be his messengers and ministers, it was to shew his power, that very babes should perfit his praise, and confound the wisedome of the world, when such mighty workes should be effected by such weake instruments. And indeed it was said by Moses, that God gave the Law in such wonders, that Moses might for ever be beleeved: so of Christ, that his Gospell might for ever bee beleeved. Hee chose such as knew not their letters, ignorant men, Act. 4. 13. which made the world to wonder how they could doe such things. God gave testimony both with signes and wonders, and divers miracles, and gifts of the Holy Ghost, Heb. 2. 4. but where none of these things in you master Brewer? what is that which you can doe more then any bawling Sectary? you tell us you have the Spirit, so doe they, but shew us no workes to evince us, but as common Mountebanks boast it out of themselves, so doe you: and as men learne trades, so you have private meetings, in which you learne to preach, at which for a time you are onely auditors: ye be at first like birds in the shell: silly discontented zelots: they onely are the fish that bite at the seducers bait, which being once caught and perverted, then is the shell broke, and the bird crept forth, and the simple one is become a schismatick, and then at their meetings begynne to talke, and sometimes thinking himselfe to understand such or such a Scripture, he will then take upon him to expound Scriptures, the which they call prophetying or preaching, and thus as one of them told the Lords in the Parliament, that they were all preachers, for so they practise and exercise themselves as young players doe in private, till they bee by their brethren judged fit for the pulpit, and then up they goe, and like Mountebanks play their parts, making some of their old honest acquaintance believe that all they doe is by the Spirits immediate inspiration, and that it is so, they cunningly apply that Scripture of

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a promise by Christ, they saith, I care no thought what ye shall say, for it shall be given in the selfe same houre: so these men will professe that they speake by the Spirit, and that they pray by the Spirit, for which they will have God to reward them. Where the Apostle speaketh of praying with the spirit, and praying with understanding also: but let them take the latter end of that verse with them, and let them sing with the Spirit, and sing with understanding also, and let the cunning Mountebanks of them all play his part, let him sing Psalmes as he is moved by the spirit: and I will say he is a gull indeed that is seduced by them. But that Apostle there speaketh of those divine men that had the Spirit of prophesying given for the planting of the Church: for the Apostle saith, 1 Cor. 14. 24. If a Pagan or an Infidell come in (when they are prophesying) he is convinced, that the secrets of his heart is manifested, and falling downe upon his face worships God, and saith, God is truly in you. This is the very voice of the woman of Samaria, Iohn 4. 29. when having seen our Lord Christ, she ran and told her neighbours, saying, Come see a man that told me all things that ever I did, is not this the Christ? These were those that could then pray by the Spirit, sing by the Spirit, and without studying preach by the Spirit: and now every proud sectaries takes upon him to doe the like: *Greene, Spencer, Robinson*, yea all Brownists, Anabaptists, Familists, Artians, can all pray by the spirit, pray by the spirit, but they cannot sing by the spirit: then they are quited in the worke required, it was the time of which the Prophets foretold, that God would powre out the Spirit upon all flesh, and their sonnes and their daughters should prophesie: and dare our proud sectaries assume unto themselves the like gifts? there is not in our dayes that occasion and necessity for men to be inspired: have you new Gospels or new doctrines to publish to the world? I feare indeed you have many strange whimsies, and though you have not the like gifts as the Primitive Christians, yet you have many juggling tricks to deceive the simple in that you come not much behinde the Iesuits, but like *Iannes* and *Iambres*, ye have cunning sleights to be witch and deceive the simple. Away with these trickes, put off your vizard,

vizards, and turne honest men, follow your trades, pay truly your debts honestly, releeve the poor charitably, beare bourne with your neighbours willingly, obey your governours truely: if you would doe this, we should not have so many theeues and beggers about the towne. I tell you I am angry with you, my very purle-fooles it, it is your cackling to Conventicles and private meetings that makes men and women to neglect their callings and trades two or three dayes a weeke to follow your heeles; and though they doe not follow you to oft, yet they spend away that precious time that they should work for themselves and families, and be able to releeve the poore, to practise your doctrines, and to set others upon edifying with those gifts and abilities you have given of God. If this be not so, how comes it to passe in such a City as this, neere the one halfe of men that breakes are biased your way? and so many poore families in every parish receive almes, and runne in debt, and make no conscience of paying, and yet they must be at your meetings, like busie-bodies, spending away their time in chatting one with another, censuring those of their neighbours that are not as foolish and factious as themselves. Mr. *Greene*, Mr. *Greene*, leave off these wayes, bring home such as you have seduced to stray. It is such as you that vent your venome against our godly Preachers, and the divine Prayers of our Church, yea, against all solemne set forme of prayer; all is from Antichrist, but that which you preach is most divine, that comes only from the spirit, the other is an old dead Sacrifice compoſed (I should have said killed) so long time agone, that now it stinkes. It is so that in the yeare of the Lord 1549. it was compiled by Doctor *Cranmer*, Dr. *Goodricke*, Dr. *Skep*, Dr. *Thirlby*, Dr. *Day*, Dr. *Holbeche*, Dr. *Rialy*, Dr. *Cox*, Dr. *Taylor*, Dr. *Haines*, Dr. *Redman*, Mr. *Robinson* Archdeacon of Leicester (who with these ill these) they are not to be compared to *John Greene* the Harmaker, for he thinketh what he blusters forth upon the sodden is farre better then that which these did maturely and deliberately compose. Now truly I will say no more of *John Greene* but this, I think he hath more fellowes about the towne, such as *Solomon* speaks of;

to be seduced and led by *Greene*, or such like, I will say to them,
[illegible] to their houses
for their ghostly father. But some will say, *Greene* is a very honest man and what he doth is in sincerity of heart. I answer, So did the Heretickes of old, and all Sectaries in our dayes, in sincerity of heart: judge all but themselves to be out of the right pathway to heaven, and this is the cunningnesse of the old Serpent, if he cannot hold men in one snare, he will lay another for them, if he cannot keep *John Greene* a potting companion, he will make a schismatick of him, and he shal not feare to take the Priesthood and Ministerie upon him, and to call *Moses* and *Aaron* to their faces, That you take too much upon you ye sons of *Levi*. Are not all the Lords people holy as well as you? Hath not Heminkers, Horsekeepers, Coblers and Weavers as great abilities of the spirit, and as much holinesse, as any Doctor of them all, that is bred up in learned Tongues and Arts? Thus Satan transformes himselfe into an Angell of light, to deceive the simple; for if the Devill in his instruments should come in his colours, who then could have [illegible]ne seduced by him? if *Greene* had beene a potting in the forenoone, and preaching in the afternoone, hee could hardly have perswaded a man to have given credit to his doctrine, neither to his words, as to have given him a hat 5. shillings in a morning to him there to another. But both hee and many of his fraternity know very well how to get money, can they but rayle on non-conformists, or deliver strange doctrines, or become a leader of some sect, then who but them, both for rich wives, and many customers. Full truly doth *Iude* in his Epistle speake of such living. *These filthy dreamers defile the flesh, despise dominion, and speak evill of dignities. Woe unto them for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.*

A briefe touch, in memory of the fiery zeale of Mr. *Barebones* a reverend vnlearned Lecturer,

who with Mr. *Greene* the Helmaker, were both taken preaching or prating in a Conventicle amongst 100. persons, on Sunday 19. of Decem

After my Commendations vnto Mr. Rubbones & Barebones, I should haue said in my last vnderstanding of your much troubling your selfe, and molesting of others, I haue made bold to relate briefly your last Sundayes afternoones worke, lest in time your meritorious paines-taking should be forgotten, for the which, you and your Associate Mr. Greebe, do well deserue to haue your hands in the custody of young Gregory to make bonfires for him to roste his Eggs vpon, the Spirits so full that you must either vent or burst, did at the Sabbath aforesaid, at your house neere Fenter lane end in Fleetstreet, at the sight of the Locke and Key, there and then did you and your consort (by turnes) vnlocke most delicate strange doctrine, where were about thousands of people, of much number, the most part of them plaudite your preaching, and the rest that vnderstood any thing derided your ignorant and prating: but after your hearers had tolerated rather than liked what you were to belch out, with small finding that there was in you more then ordinary, your blinde deuotion, such as they were, made them retire to their homes all in fractions, some with reeling, the vertuous must the lowly, hardly might house heere, but that sundry Constables came in, with seuering sundry of men to keepe the peace, in which consist your Sayne was heere of some one man, d'e wish for the owner to supply the place: all which shewes had never before, but Mr. Greene and Mr. Barebones beene content (as they should haue done) to haue remained within their Parish Churches. Also the seuen dayes Bull-running, and Bull-baiting, at Hopper Hunny in Holborne, to raise the like strife, and vnciuill sepulchres. Other things I omit, on der and auoid these disorders, good Reader.

FINIS.

MVSEVM BRITAN NICVM